

THE CONGREGATIONAL MAGAZINE.

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THE REV. JOHN BERRIDGE AND HIS CORRESPONDENTS,

ILLUSTRATED BY ORIGINAL LETTERS.

IN that devoted band of holy men, by whose self-denying labours evangelical religion was happily revived in this country, there was not an individual more eminent for intellectual energy and high scholarship than the vicar of Everton. Dr. Southey has thought it fit to call him "a buffoon as well as a fanatic;" but there abundant proofs that he was neither. He was a fellow of Clare Hall, Cambridge, where he resided twenty-one years, not as a college drone, but as a laborious student. "When I first came to the University," says he, in a letter a friend, "I applied diligently to my studies, thinking human learning a necessary qualification for a divine, and that no one ought to preach, unless he had taken a degree. Accordingly, I studied the classics—mathematics—philosophy—logic—metaphysics, and read the works of our most eminent divines. This I did for the space of twenty years"—and at the rate of fifteen hours a day; so that the late Mr. Venn, who knew him well, declared "that he was as familiar with the learned languages, as he was with his mother tongue;" and "that he could be under no temptation to court respect by itinerating preaching; for he merited and enjoyed *that* in a high degree among all ranks of literary professors at the University."* His strength of intellect and quickness of perception, his brilliant fancy and ready wit, combined with unusual gravity of countenance and dignity of bearing, fitted him in an eminent degree for the duties of *moderator* in the academical exercises of the University, to which office he was appointed. Such a training was not likely to produce "a buffoon" and "a fanatic." But he was willing to be accounted "a fool for Christ's sake," and, like the apostle Paul, he could say, "But what things were gain to

* Life of Rev. J. Berridge—Evangelical Mag. Vol. I. p. 15.

me, those I have counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." About two years after his college had given him the vicarage of Everton, his mind was brought to embrace those views of the method of a sinner's acceptance before God which are revealed in the New Testament, and the preaching of which speedily produced such extraordinary effects on the people of the district, that in the first year of his evangelical ministry he was visited by more than a thousand persons under concern for their souls, amongst whom was the Rev. Mr. Hicks, clergyman of a neighbouring parish.

Assisted by Mr. Hicks, "his own son in the faith," Mr. Berridge preached with amazing success, so that it was computed that by their joint labours about *four thousand* persons were awakened to a concern for their souls in the space of twelve months. This extraordinary work of God induced the Rev. John Wesley to visit Everton in 1759, an account of which he gave to the Countess of Huntingdon, in the following words. "Mr. Berridge appears to be one of the most simple, as well as most sensible men, of all whom it pleased God to employ in reviving primitive Christianity. Multitudes of people now come twelve or fourteen miles to hear him; and very few came in vain. His word is with power; he speaks as plain and home as John Nelson, but with all the propriety of Mr. Romaine, and the tenderness of Mr. Hervey."

The following account of a protracted meeting held at Everton about the same time, will illustrate the extraordinary work of God which was carried on by the instrumentality of this eminent minister.

"Soon after Mr. Romaine had gone to Everton, Lady Huntingdon, accompanied by Mr. Madan, proceeded thither, anxious to witness the astonishing effects which had there resulted from the preaching of the Gospel. She had intimated her intention to Mr. Berridge some days before her departure from London, and on the morning after their arrival, at an early hour, an amazing concourse of people had been collected from all parts. At seven o'clock Mr. Berridge preached in a field near the church, when the power of God fell upon the assembled multitude in a very uncommon manner. At eleven o'clock public service commenced in the church. Mr. Hicks read prayers, after which Mr. Venn explained 'the joy that is in heaven over one sinner that repenteth.' In the afternoon, the church being unable to contain a fifth of the people, Mr. Madan stood in the open air and cried to the listening multitude, 'If any man thirst, let him come unto me and drink.' The following day there was a public service again; Mr. Fletcher read prayers, and Mr. Madan spoke very energetically on 'Ye must be born again.' The congregation was immense, the windows being filled within and without. In the afternoon, Mr. Berridge read prayers, and Mr. Venn enforced these solemn words on an attentive congregation—'This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent.' Great numbers, who were unable to gain admittance, remained about the church after the service was concluded: Mr. Berridge addressed them from the words of the prophet—'Seek the Lord while he may be found; call upon him while he is near.'

"The arrival of Lady Huntingdon at Everton, and the preaching of the ministers who accompanied her, was quickly reported for many miles round, and awakened considerable attention, insomuch that on the following day it was judged *ten thousand*

at least assembled to hear. While Mr. Venn was enforcing those awful words of the prophet—"The harvest is past, the summer is ended, and we are not saved," several persons, both men and women sunk down and wept bitterly. In the afternoon a still greater multitude collected. The evening being calm and still, all heard distinctly, whilst Mr. Berridge preached on these words—"Behold the Lamb of God who taketh away the sin of the world." Towards the close of the sermon, five persons, almost at once, sunk down as dead. Others cried with a loud and bitter cry, 'What must we do to be saved?' In a little time all was silent, and Mr. Berridge finished his sermon, after which the service concluded with singing—

'Arm of the Lord, awake! awake!

Thine own immortal strength put on, &c.' ”*

The proceedings of the Vicar of Everton were well known in the University of Cambridge, and viewed with surprise and contempt by the collegians in general; and the few who at that period dared to sympathize either with his principles or pursuits were likely to share in the obloquy and scorn that were heaped upon his name.

Amongst the leaders of that little band was ROWLAND HILL, Esq., the son of Sir Rowland Hill, Bart., of Hawkstone, Salop, who, having received his grammar learning at Eaton, entered St. John's College at the close of 1764.

He had been at Cambridge but a few weeks when the venerable Mr. Berridge, hearing of his piety and zeal, addressed to him the following note of invitation, which is the first of a series of letters that we intend to give to our readers.

"To Rowland Hill, Esq.

"Grandchester, Dec. 18th, 1764.

SIR,—Mr. T. P. was at my house last week, and desired me to call upon you when I went to Cambridge. I am now at Grandchester, a mile from you, where I preached last night and this morning, and where I shall abide till three in the afternoon. Will you take a walk over? The bearer of this is Mr. Matthews, who lives at G.-Mill, at whose house I am. If you love Jesus Christ you will not be surprised at this freedom taken with you by a stranger, who seeks your acquaintance only out of his love to Christ and his people.

"I am, for his sake, your affectionate servant,

"JOHN BERRIDGE."

Mr. Hill accepted this frank invitation, which led him to spend the Christmas recess at Everton. This was a cheering circumstance to one who was so despised for his opinions, that the poor shoe-black at St. John's was the only person in the University who ventured publicly to give him a friendly smile. Much refreshed in spirit by the society of Mr. Berridge and his Christian associates, Mr. Hill informed the pious members of his family of his enjoyment. His sister, Miss Jane Hill, thus replied to his communication:—"We rejoice much at the happy Christmas you spent with Mr. Berridge, as well as at other opportunities you have of conversing with the dear children of God, whose experience, discourse, and admonition, I trust, you will find abundantly blessed to your soul. But, my brother Hill and self, both think it

* The Life and Times of the Countess of Huntingdon, vol. i. p. 399.

proper to give you a caution how you go too frequently to Mr. Berridge: for should it be discovered, *I need not tell you the storm it would raise.*"*

This prudent advice did not deter her brother Rowland from cultivating the friendship of the despised apostle of the eastern counties. His fervent zeal for the salvation of men led him to imitate the irregularities of the vicar of Everton, which indeed "raised" the predicted "storm." "For visiting the sick and imprisoned, and expounding the Scripture in private houses," Mr. Hill met with no less than *six* refusals of orders, before he could obtain ordination. The following letters from Mr. Berridge relate to the perplexities that Mr. Hill felt, especially in consequence of the hostility of Sir Rowland and Lady Hill to his erratic ministrations.

"Everton, January 19th, 1770.

"DEAR SIR,—As the eyes of a servant wait upon the hand of his master, so should our eyes wait upon the Lord. A servant is guided by his master's hand as well as by his word; and the servants of God must be guided by Providence as well as by the written word. Your situation and conduct, I think, must be regulated altogether by the providential hand. It behoves you to stand still, and not to hurry; keep your eyes upon Jesus; and pray much that he may give you a spiritual eye to discern his providential finger, and a spiritual heart to follow its directions. When the cloud seems to move towards any place, prepare to follow it, but pray still to be kept from the delusions of your own spirit, and from the wrong counsel of others. If you walk in this path, neither guided by your own, nor mine, nor any other foolish judgment, but simply waiting upon the Lord, he will certainly direct your way; and if, to mortify your pride, he suffer you at any time to mistake his mind, and act indiscreetly, as he suffered Peter in the affair of Malchus, when he has rebuked you, he will soon heal Malchus's ear, and set all matters right again. Be not anxious about orders, they will come as soon as wanted, nor be anxious about any thing, but to know the Lord's will, and do the Lord's work. One of your master's titles is "Counsellor," and a wonderful counsellor he is. Therefore, ask no counsel, and take no counsel, but of the Lord; so shall you walk more evenly, than if you had the whole congregation of Gospel divines at your elbow every moment to advise you. Your late successful expedition seems a providential prelude for field-preaching next summer; and if Yorkshire is to be the field of action, Wales must lay out of your way; and as the master has set his young ass a braying, it seems not likely that he should send him to Wales for a schooling. However, this is all but conjecture, and I would not give a groat for a hat brim-full of such wisdom. The cloudy pillar must direct you; keep to that and you are safe. I called you an ass, and I would have you always think yourself one, and always pray the master to ride on his ass when you go to preach; there will be plenty of hosanna, and you will go on triumphantly. Oh, 'tis a glorious thing to dance before the ark, and make ourselves vile, as David did. What if you are taunted as David was, mind it not. Jesus will kiss and bless you. I long to see you a right Gospel ass, kicking up your heels and braying before a deluded people and mad prophets. Avoid no dirt, refuse no shame, but part with all your honour for Jesus, as freely as he parted with heaven for you. As Paul was, so be thou—a fool for Christ's sake, yea, the very scum and offscouring of all things. If the Lord makes you take the field in the spring, and gives success, you may expect that friends and foes will fasten upon you like leeches; and needfully fasten, to draw out the hot and bad blood which a successful expedition will occasion.

* Sidney's Life of Sir Richard Hill, Bart., p. 73.

"I am now able, blessed be God, to preach twice on a Sunday, and once on a Wednesday; a very small matter indeed, but I am become somewhat thankful for a day, or a week, of small things. Whether this strength will continue, when the hot season returns, I know not, nor is it needful to know at present; this only do I know, that all my troubles are of my own procuring; my pride sets my feet in the stocks, and brings fresh rods and more furrows on my back. I know Jesus loves me, and therefore takes the trouble to scourge me soundly. I feel the furnace humble my heart, and yet I seem full of pride still. May Jesus bless and direct you, and lift up the light of his countenance on us.

"Grace be with you, and with your,

"JOHN BERRIDGE."

"Everton, Oct. 31, 1770.

"DEAR SIR,—When God designs any for special service, he prepares them for it by special trials. Joseph must be hated by his brethren, banished his country, villainously accused, and then imprisoned, before he becomes the ruler of Egypt. David must be despised by his brethren, banished the court, and hunted like a flea in the wilderness, before he takes Judah's sceptre. I look upon your present trials as a happy omen of future service—and if you continue waiting and praying, a door will open by and by. Be not solicitous about orders; as soon as they are wanted they will drop into your lap. In the mean time be the Lord's running footman, a gip of Christ's college, ready to run at every man's call. And, perhaps, you may find more pleasure in this rambling service than in any other. Jesus loves his scouts, for he was once a scout himself; and all that can perform the office of a gip cheerfully shall have many a kind look, and many a good bit, from their master.* The spaniel that has been hunting all day is allowed to come between his master's legs at night, and gets kissed, and stroked, and fed; whilst old Sly, the house-dog, is kicked from the fire, and often goes supperless to bed. I would observe further concerning your present situation, it may possibly grow more dusky before it clears up. The darkest moment in the whole nuchthemeron is just before day-break. Be not, therefore, discouraged, if your sky becomes more dark and cloudy. Your affairs must come to a crisis—and at that crisis the Lord comes. Abraham must go to the summit of the mount, bind his dear Isaac, take the knife in his hand, and point it at the poor child's throat, and then the Lord appears. In the mount he will be seen.—Oh, for faith and patience. The Lord has good reasons to delay his coming, and blessed are they that wait for Him. Fear not, only believe; stand still, and let the Lord work his own work, and take his own time, and you shall see his salvation. I have had a miserable summer. Jesus flogging, and poor Jack pouting and snarling. I am now better, and can preach once a week, blessed be God. Give my dear love to Mr. Buckley; he must be honest and bold for Jesus if he can welcome you. What a mercy it is that there are some left who are not afraid of the cross, nor afraid to receive a stigmatized pilgrim. Go on, my dear Sir, and may your coat be more bespattered for Jesus. The more muck the more money, says the farmer, and so says the bold Christian—nothing so scandalous in his eyes as a clean coat, clean shoes, and flannel nightcap. The Lord bless you—and be gracious to,

"JOHN BERRIDGE."

"Everton, May 8, 1771.

"DEAR ROWLY,—My heart sends you some of its kindest love, and breathes its tenderest wishes for you. I feel my heart go out towards you whilst I am writing, and can embrace you as my second self. How soft and sweet are those silken cords

* "Gip" and "Scout" are quaint college terms for menial servants, not found in the dictionaries.

which the dear Redeemer twines and ties about the hearts of his children!—How different from mere natural affection, and much more from vicious self-love! Surely it is a pleasant thing to love with a pure heart fervently, and something of this love I feel for you, which brings a melting tear into my eye, and refreshes my very body as I write. Grace, mercy, and peace be with you. May heavenly truth beam into your soul, and heavenly love influence your heart. I suppose you are now arrived in the West, and are working as a labourer in your master's vineyard. Be faithful and diligent, and look up to your master continually for direction and assistance. Remember his gracious promise, 'Lo! I am with you always, even to the end of the world.' He will supply you with wisdom, strength, and courage—for he sends none upon a warfare at their own cost. I think your chief work for a season will be to break up fallow ground. This suits the accents of your voice at present. God will give you other tongues when they are wanted; but now he sends you out to thresh the mountains, and a glorious threshing it is.

"Go forth, my dear Rowly, wherever you are invited, into the devil's territories; carry the Redeemer's standard along with you, and blow the Gospel trumpet boldly, fearing nothing but yourself. If you meet with success, as I trust you will, expect clamour and threats from the world, snarls and grins from dry professors, and a little venom now and then from the children. These bitter herbs make good sauce for a young recruiting-sergeant, whose heart would be lifted up with pride, if it was not kept down by these pressures. The more success you meet with, the more opposition will you find; but Jesus sitteth above the water-floods, and remaineth a king for ever. His eye is ever upon you, and his heavenly guards surround you. Therefore, fear not! Go on humbly, go on boldly, trusting only in Jesus, and all opposition shall fall before you. Make the Scriptures your only study, and be much in prayer. The apostles gave themselves to the word of God and to prayer. Do thou likewise. Labour to have your mind in a heavenly frame; this will make your work pleasant, and your preaching and your conversation savoury. Now is your time to work for Jesus; you have health and youth on your side, and no church or wife on your back. The world is all before you, and Providence your guide and guard. Go out, therefore, and work whilst the day lasteth, and may the Lord Jesus water your own soul, and give ten thousand seals to your ministry.

"I am with great affection yours,

"JOHN BERRIDGE."

Some of the results of Mr. Hill's visit to Bristol will appear in the next paper.

CRITICAL EXPOSITION OF HEBREWS VI. 4, 5, 6.

(Concluded from page 554.)

HAVING thus expounded the various portions of this passage, I come now, in conclusion, to consider an important question; Is the whole description characteristic of true believers, or only of such as had made considerable progress in the knowledge of the truth, but yet were not in reality the true disciples of Christ? It is most probable that the authorized translators were of the former opinion, and considered the apostle as stating a *supposable case*. Hence their rendering of *καὶ παρ' αἰσχροῦς*, if they shall fall away, a rendering, which is totally inadmissible by philology. So also Dr. John Edwards in his "*Veritas Redux*," who thinks the phraseology too strong to be referred to any but the regenerate. Perhaps, however, the majority of Calvinistic divines in

the present day regard the description as not strictly applicable to believers. I look upon the entire passage as furnishing an actual illustration of cases in the primitive times of Christianity. Surely the apostle would not have entered into so minute a detail of the condition and experience of individuals, for the sake of a mere supposition. He deals with matter of fact. He delineates characters not uncommon at the period in which he lived ; characters generated in a great measure by the circumstances of the times. However vivid the description may appear to many, and however forcible the terms employed, they do not necessarily imply saving knowledge of the Redeemer and true faith in the testimony. Taking the passage by itself, or in connexion with the context, it would be unwarrantable to infer that it contains a description of true Christians. It is only by a forced, unnatural exegesis, that this opinion can be educed. The alchymy of a peculiar sect may indeed extract from it an argument in favour of its peculiar dogmas ; but the true Christian philosopher dare not thus handle the word of God. It is abundantly evident, I conceive, from Scripture, that those who have really tasted of the graciousness of God will never be utterly abandoned. Jesus loves his own unto the end. However darkened their minds may be for a time, or however disgracefully they may fall into sin, God has only hid his face from them for a season ; partial unbelief has been permitted to take possession of them, doubtless for wise and good purposes ; and the light of joy is obscured by the cloud of transgression. But their former condition is restored, and their backsliding healed. Such seems to me the doctrine of the word of God ; and it is objectionable besides, to bring proof from a passage of Scripture confessedly obscure, to the support of a favourite dogma.

But Arminians do not err alone in their treatment of the place. I am inclined to believe that Calvinists also overlook one important circumstance belonging to it, viz., that it is inapplicable to the controversy respecting the doctrine of the saints' perseverance. This will be obvious from the description given of those who are here said to fall away from the Christian faith. *They were made partakers of the Holy Ghost.* If these words be rightly expounded of *the extraordinary operations of the Spirit*, they are altogether inappropriate to Christians living in the present day. Miraculous attestations to the truth of Christianity and the Divine mission of its founder have wholly ceased ; and the maintainers of the contrary betray a foolish credulity. Superstition, indeed, has attempted to uphold the notion, that mighty wonders are still wrought by such as possess powerful faith ; but the ignorant and bigoted alone listen to the falsehood. The purposes for which miraculous proofs of the truth of Christianity were exhibited have been accomplished, and God employs other instrumentality for effecting his gracious designs towards men. The age of miracles has passed away ; and the impious claimants of such wondrous powers delude the super-

stitious alone. That Christian men should ever have attended to the insane utterances of persons imagining that the Holy Ghost spake through them, and by them is a phenomenon which these times have witnessed; times in which Satan seems to try every method of distracting the churches and invading the territories where the standard of the cross has been erected. But I must not be led away from the passage by any lengthened allusion to scenes enacted in our own memory, and almost before our eyes.

In consequence of the clause just mentioned, it is impossible to apply the passage to Christians, either nominal or real, in the present day. None can now lay claim, with any appearance of truth, to extraordinary gifts of the Spirit. Hence the description is inapplicable, *at least in this particular*. Neither is it right to subtract the one portion from the surrounding particulars, and then to dispute respecting the support or demolition of any doctrine, to which the remainder is applied. All the parts are closely linked together. The particular evidences or attainments specified in them should by no means be disjoined. If we attempt to remove, or set aside, one phrase exclusively belonging to the primitive time of Christianity, while all the rest are allowed to remain as a subject of exposition and argument, we handle the word of God in a manner highly improper. We sever from its just locality what the Divine Being has planted; and argue from the remainder as if it were unimportant whether a particular phrase be included in the texture of our reasoning. But the whole description must go together. The lineaments portrayed in the entire passage are drawn from the life, and set forth to the eye in vivid colours. And if any one be removed from the picture, we cannot tell the result. The probable effect we are not warranted to calculate. Thus, if we take away the single clause in question from the passage, and reason from the description apart from this one item, we tread on insecure ground. Should we say, in the words before us, that it is impossible to renew again unto repentance such persons as exactly correspond to all the statements save one, we should be uttering language for which there is not a shadow of proof in the passage itself, or in any other part of the Divine word. Hence may be seen the inadvertency of such as apply the present passage in polemic theology to the doctrine of the saints' perseverance. Till Christians be found possessing all the attainments enumerated, disputants lose their labour, and contend for nothing. Or, till it be shown that the amount of meaning contained in the whole is not lessened or changed by the inapplicability of a part to modern times, it is vain to have recourse to the description for polemic purposes.

These remarks are based upon the fact, that some of the clauses should be referred to those endowed with miraculous gifts. I have thus explained *μετόχους γεννηθέντας Πνεύματος ἁγίου*, whilst some take *δυνάμεις μέλλοντος αἰῶνος* as referring to the same thing. Few expound

all the parts of the passage without thus applying one of its clauses. They overlook, therefore, the circumstance, that the whole description suits no character in these times. When the epistle was written, there were doubtless many to whom it was applicable; for the writer would not have drawn an imaginary picture to deter the Hebrews from the sin of apostacy.

But if this *locus vexatissimus* of the Divine word be erroneously interpreted to depict such persons in the present day as have proceeded a certain length in Christianity, and bid fair for the reward of the true believer, is it put on record for no purpose? Does it afford no salutary lesson? It must have been designed by the Holy Spirit to inculcate some useful doctrine, or to administer wholesome reproof; for it is written, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The ministers of the Gospel may take occasion from the passage, to warn professing Christians against the danger of receding; of renouncing the faith to which they are attached; and of becoming opposers of Christianity. There may be some to whom much of the description will apply. These may be exhorted to go forward, by the representations of religious teachers setting forth the dreary and dismal prospect of such as abandon their faith. It is well to depict the dangers of relapse; and thus, by the terrors of the Lord, to persuade men. But nothing should be said of the impossibility of renewing them again unto repentance, because none of us can be sure that he has presented all the evidences which the characters here portrayed possessed. While we teach the general truth of the danger of apostacy, to which ignorance especially leads, we tread on safe ground, because supported by Scripture. But this is all that can be deduced from the place, with any degree of certainty. The general truths derivable from it, are such as the following: it is a most dangerous thing to go back in religion; to fall behind in spiritual knowledge; to feel no aspiration after higher attainments. Individuals so circumstanced cannot remain long in their present condition; for, if they do not advance, they will insensibly relapse into total apostacy. These are truths sanctioned by experience, as well as the word of God. All cases of religious relapse present such points of analogy.

This portion of the New Testament has been supposed by some to describe those who commit the unpardonable sin against the Holy Ghost. To this opinion, however, I cannot assent. The cases are not identical. The descriptions do not resemble each other. Even granting that the blasphemy against the Holy Ghost is final impenitence or unbelief, (which I am far from doing,) we shall easily discover that the guilty sinners are not the same. The sin against the Holy Spirit is essentially and chiefly a sin of *speech*. It is characterised by some fearful utterance.

S. D.

ON THE BLESSED EFFECTS OF "LOOKING TO JESUS."

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

DEAR SIR,—In a late communication, I attempted to describe the state of mind by which alone the Christian duty of "Looking to Jesus" can be performed. I now, in agreement with my pledge, transmit to you a statement of some of the blessed effects, which continuance in such a state of mind cannot fail to ensure.

It was observed, that *faith, a pure and spiritual condition of the affections of the heart, and an enlightened and fervent love to Christ*, are the requisites indispensable to such a state of mind. On reading the whole paragraph in Heb. xii., whence the words, "Looking to Jesus," are taken, its design will appear to be, to urge believers of the Gospel to a patient endurance of the labours and sufferings to which their profession exposed them : for this purpose, they are urged to a steady and unwavering attention to the conduct of our blessed Saviour, and to the pregnant example afforded by him of patience and fortitude, lest they should faint, and abandon their glorious hope. It is not requisite to confine the present observations to the sole purpose which I have noticed. No good reason can prevent the extension of our view, so as to enable us to take something like a comprehensive glance at the effects which will assuredly flow from a stedfast compliance with the injunction of "Looking to Jesus ;" nor can any one, who reverences the truth of revelation, doubt the certainty with which this practice will accomplish its inestimable purposes. "He giveth more grace ;" and an abundant effusion of heavenly influence may justly be hoped for, by the maintenance of the "spiritual mind," which is "life and peace."

The *first* effect to which I wish to direct attention is, the establishment and enlargement of faith, for the various exercises of mind, of which the life of God in the soul of man consists. No objection to this arrangement arises from the representation that has been made of faith, as a requisite to the state of mind that has been delineated. The faith of a Christian has many most essential uses, and is to be brought into action, not merely at the commencement of the spiritual life, but also at every step of its progress. "We walk by faith." Every correct conception of the nature of faith shows it to be a principle capable of indefinite increase ; but the increase can arise only from the use of it. Where acts of faith succeed each other with constancy and vigour, there must be, from the laws of our mental constitution, a strengthening of the principle itself ; as the most difficult exercises of our faculties, mental and corporeal, gradually become easy by practice, till the habit is formed, when difficulty ceases entirely, or in a great degree.

Such an increase of faith will be productive of deliverance from the corrupt prejudices which unhappily exist in our bosoms, adverse to the simplicity and purity of the Gospel. Hosts of such prejudices result

from ignorance, from self-righteous pride instinctive to man, from reasonings opposed to the express declarations of inspired wisdom, and from the native restlessness of the soul, prompted by vanity, unbelieving speculation, and the diversified influence of sense and fancy. The business of faith is to subdue these foes to the obedience of revelation; to crush and vanquish every high thought that sets itself in opposition to the will and words of God; and to bring into harmonious concurrence with them, the understanding, the passions, and the imaginations of the soul. Faith achieves not its perfect work until it exhausts all the fancied sufficiency of man, and renders him docile and acquiescent, in lowly subjection to supreme truth and wisdom. This celestial principle will gather strength from action; fixing its continued regard on the Divine testimony, and contemplating the dignity, wisdom, and love of the exalted Redeemer, it will gradually weaken and subdue every exercise of the corrupt affections, and assimilate the soul to the perfect example on which its renewed understanding and purified sentiments dwell with growing delight. By such a process, every latent obstacle to the triumph of the Gospel in the heart will be displaced; the reign of righteousness, and peace, and joy in the Holy Ghost, will be immoveably confirmed; and the language of the advanced believer will be, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

A *second* effect of the course now advocated will be found to consist in a closer acquaintance with Christ, and a more entire confidence in his truth and love. Confidence in the character and professions of those with whom we are conversant, is the result of experience, and is oftentimes of slow growth. In proportion to the magnitude of the interests which we are invited to transfer from our own care to that of others, will be our anxious solicitude to ascertain the worth and fidelity of the persons to whom we commit ourselves. This is but the dictate of ordinary prudence. When the interests of an immortal nature are in question, and the inquiry is to be solved, into what hands that inestimable deposit is to be committed, it would be passing strange if no solicitude were felt on such a topic. The first step to be taken, in order to ascertain the power and sufficiency of Christ, "To save all who come unto God by him," is to become conversant with the various evidence, by which the truth of his pretensions to the character of the Messiah is supported. At present, I must suppose this to have been accomplished; and what we have to contemplate is, the closer acquaintance with him, and the more entire confidence in his truth and love, that will result from the habitual practice of "Looking to Him."

The knowledge of Christ is an attainment which admits of perpetual improvement; hence the apostle's prayer, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length,

and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Ephes. iii. 17. The knowledge of Christ, we have now to consider, does not consist in a mere acquaintance with his supereminent dignity, and the transcendent purposes for which he became incarnate ; such a speculative acquaintance with him is far from constituting the practical intimacy that leads to unreserved confidence in him, and fervent love to him ; many acquire the one who have no pretensions to the other ; the one may be gained by directing the understanding to the truth of the Gospel, as any other knowledge is to be acquired by the exercise of the intellectual faculties ; the other can be gained only by a union of the desires and affections of the heart with the convictions of the understanding ; one may render a man an accomplished theologian ; the other is essential to the formation of a living and active Christian. The first necessity of a human soul is the forgiveness of sin ; not only of the transgressions of former days and years, but the present and immediate cleansing of the conscience from the renewed guilt which abiding frailty and sinful compliance with temptation induce in the consciousness of Christians, of every degree of advancement, as long as they continue in "the earthly house of this tabernacle." No settled peace of heart, nor any joyful approach to God, can be attained, but by receiving Christ as he is presented in the Gospel, and looking to him for daily forgiveness and perfect righteousness. The continued habit of depending on him, and expecting every present and future blessing from him, will facilitate and improve a cordial acquaintance with him, which will ripen into unreserved confidence and love. The more his excellence, truth, power, and grace, are contemplated, the less effect will our corrupt conceptions of our own sufficiency and rectitude have upon us ; and in proportion as our hearts are emptied of themselves, we shall be filled with his fulness, in whom alone "we have righteousness and strength, in whom all the seed of Israel shall be justified, and shall glory." Every experienced believer is aware of the reluctance with which the heart thus yields itself to Christ ; it is a course altogether at variance with our early prepossessions, and with our conceptions, both of God and of ourselves. Nature knows nothing of a Saviour, reason prompts our own obedience to the laws of God, as the only method of obtaining acceptance with him ; infidelity proclaims the utter absurdity of a system, by which the sin of man is transferred to a Saviour, and his righteousness is made over to the guilty ; and superstition suggests her self-inflicted penances, labours, and mortifications, as the only price by which pardon may be attained, and heaven secured. Against influences derived from such sources, the well-instructed Christian again and again looks up to him who lived, died, and rose again ; and triumphs in the appropriation of the words to himself, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Nothing can be more opposed to the Scriptural teaching, than the views entertained by multitudes, who have little more of Christianity than the name, respecting the character of Christ, and the confidence which his disciples are warranted to repose in him. It is said of the first Norman king of England, that when he was expiring, he observed, "I commend my soul to my lady, the mother of God, that by her holy prayers she may reconcile me to her son, my Lord Jesus Christ." This instance of popish superstition would appear shocking to numbers, whose notions of Christ are, in reality, much of the same cast. What are the methods by which it is supposed to be requisite to prepare the soul, and communicate to it a fitness, to trust in the grace of the Divine Redeemer, but so many indications of ignorance, and unacquaintedness with him? Forgetful of his words who said, "Whoever will, let him come unto me," and "him that cometh, I will in no wise cast out," men imagine they must have some medium of interesting themselves in the notice and favour of him, who, they imagine, will not receive them in all their guilt and moral deformity, unless they cleanse and adorn themselves, to attract his regard and win his patronage. How little, even at this day, is it understood, that Christ came, "not to call the righteous, but sinners to repentance!" Nay, are not Christians, who have made some progress in the life of faith, often betrayed into an imagination, that they must make some further advances in piety and religion, before they may securely rely upon Christ? Alas! it is more characteristic of human nature than of popery itself, to be looking out for something which may recommend us to Christ, beyond, and in addition to, his unsearchable love, the sole motive by which he was prompted "to seek and to save the lost." Let it ever be deeply contemplated, that as no worth or excellency of man induced the Son of God to become incarnate, an effect which flowed altogether from his surpassing love and compassion to a fallen race, involved in an unnatural apostacy from all that is essentially good and pure, and leagued in concert with infernal spirits to frustrate the purposes of Heaven, and degrade the Highest from his unchangeable supremacy; so let it ever be felt by us, that as we have not, and cannot by any means possess or acquire in ourselves, anything recommendatory to Christ, we want nothing of the kind, and our every approach to him, from the commencement to the end of our mortal course, must be prompted by the consciousness of our own helpless, perilous, and miserable condition, and an entire belief that he is just as willing to become our Saviour, on our earnest application to him, as he is able to rescue us from all guilt, condemnation, and peril, and to conduct us, by his mighty power, to the heaven which he has gone before to prepare. Never may we forget, that Christ is glorified, in the highest degree, by the faith and confidence of those who come to him; and that the greatest satisfaction he derives from men, in his present exalted state, is, when renouncing

their own wisdom, strength, and righteousness, they commit themselves to his truth, and power, and love. The continued exercise of "looking to him," for all these purposes, will, in the greatest degree, confirm our acquaintance with him, and induce us to rest in our love to him, after the example of the unspeakable complacency with which he rests in his love to us.

The *third* effect of "Looking to Jesus" which I commend to attention is, the moral refinement and spiritual elevation of character which it will not fail to impart. Among the many injurious mistakes that are made respecting the religion of Christ, one of the most serious is the requirement of good works before faith; an error by which the Scriptural order and arrangement are entirely subverted. A kindred mistake is, that if acceptance with God and the forgiveness of sins are attainable by faith alone, the rule of life is superseded, and men are at liberty to yield themselves, without control, to the passions and affections of their hearts. It is not the design of this paper to engage in a detail of the several parts of that obedience which is required by the instructions of Christianity, but to place before its readers such a statement of the effects which genuine faith in Christ will produce, as may evince the erroneous character of the notions to which a reference has just been made. It is necessary for this purpose only to consider the moral and spiritual condition, in which the Gospel finds men, and the purposes for which the Son of God was manifested. They are said, in the sacred record, to be "in the flesh," with the further declaration, that "they who are in the flesh cannot please God;" vide John iii. 6, and Rom. viii. 8. The purpose of the Gospel, the end for which Christ appeared, is, that men may be freed "from the law of sin and death," through the influence of "the law of the spirit of life in Christ Jesus," Rom. viii. 2. What then becomes of the notion of good works before faith? and how is it to be shown, that they who have placed their dependence on Christ, for the accomplishment of those purposes for which he lived, and died, and rose again, can so grossly stultify their own determinations, as to yield the reins to licentiousness and sinful indulgence, while living under the daily influence of the blessed hope of the Gospel, that by it they shall be delivered from the punishment due to their sins, and from the influence and dominion of sin itself?

"Looking to Jesus" necessarily involves an agreement with him, in the purpose for which he lived and died: no other sense, that can be tolerated, may be put on this language of inspiration. If, then, we think of moral refinement, and spiritual elevation of character, where shall we find them, if not in "the Holy One of God?" If the most consummate love of moral purity is not apparent in Christ, and if his elevation of character is not to be discerned in his disinterested, untiring love of mankind, in his perfect submission to the will of his Father, and in his

utter renunciation and abandonment of all but the highest, noblest, and most enduring moral and intellectual good, we shall in vain look through the universe of being, to discover it; and shall be compelled to conclude that it is merely a creation of the fancy, which has, in nature and reality, no substance in which it is embodied. All this, however, and infinitely more than human words can express, is found in him, in whom "all the fulness of the Godhead dwells bodily." And can it be, that so transcendent an object may be daily contemplated, by steadfast faith, and intense desire of resemblance, without effect? Then all moral and spiritual influence is language without meaning, and we may sink into hopeless despair of rising above our present degraded condition, and of being ever fitted to love, admire, and adore the highest beauty and unchanging excellence. But it is not so; and the disciple of Christ, whose heart is touched by Divine love, and who lives habitually in the contemplation of the blessed Redeemer, looking to him as the source of all grace, and to his example as that which he is bound by every conceivable obligation to imitate, will be changed into a participation of his image, "from glory to glory;" and be prepared for "the entrance that shall be ministered to him abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

The *fourth* and last effect of "Looking to Jesus," to which I shall advert, is, the firm and peaceful assurance which it has power to impart, in the contemplation of the most momentous events of futurity. In the estimation of nature, death is a dark and fearful transition; to say nothing of the separation from every mortal delight and endearment, which it involves:

"For who to dumb forgetfulness a prey,
This pleasing, anxious being, e'er resigned;
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind?"

it is attended by anxious forebodings and guilty apprehensions, which nature knows not how to repress or assuage. How often, in the progress and decline of life, does it chill the heart, and impress terror on the soul! No age, no condition, no attainments can secure us from such fears; nor can any such imperfect virtues as men possess, liberate us from the consciousness of unnumbered failings, or assure us that any penitence we may exercise will screen us from the displeasure of the righteous judge, in whose sole hands our immortal destinies are lodged. Revelation verifies the presages of nature and conscience, by proclaiming, that "the wages of sin is death," and that "without shedding of blood, there is no remission." The revelation, however, stops not here, but teaches, that the Son of God was manifested "to deliver them who, through fear of death, are all their lifetime subject to bondage." The sting of death has been extracted by him who died for us; and if we know him, as the Redeemer to whom we have confided all

our interests, we are safe. The establishment and increase of our peace from the fear of death will and must depend on the improvement of our faith in Christ, and the steadfastness with which we contemplate his unchanging love and his never-failing power. Be it then our care to look to Jesus, as he who was dead and is alive again; and who has the keys of death and of the unseen world; that we may, with triumphant hope and unshaken confidence, rejoice in him who died for us and rose again, that we may ever live with him.

The apprehension of eternal judgment, as it inflicts intolerable anguish on multitudes who are strangers to Christ and averse to his kingdom, so it is often pregnant with painful solicitude to many Christians, who either misunderstand, or with insufficient purpose and energy contemplate, the advocacy and immutability of the adorable Saviour. Has he taught us, that "there is no condemnation to them that are in him," that our justification is of him, and our whole salvation? and shall we not say, "who shall lay anything to the charge of God's elect?" Shall we not, in the person of the awful Judge, behold the glorified Saviour into whose hands, invited by himself, we have committed our whole welfare? And will he then, for the first time, be ignorant of our persons, forgetful of our interests, or inattentive to our happiness? This cannot be: "he cannot deny himself," for he "is the same yesterday, to-day, and for ever." The infinite love, which induced him willingly to lay down his life for his sheep, will as powerfully influence him on the throne of judgment as it did when he hung upon the cross, or when he said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" We shall find relief, when pressed by vivid apprehensions of that "great and terrible day of the Lord," neither by a vain endeavour to diminish the number of our past transgressions, or to extenuate their aggravated guilt, or to set against them our faith, our penitence, or our obedience; but by a fixed and persevering effort to look to him, "the Lamb of God, that taketh away the sins of the world." Dismissing, then, from our bosoms all dependence on ourselves, let it be our never-failing purpose to look to him, in whom only "we have righteousness and strength." Thus having our faith sustained and increased by habitual exercise, we shall possess a safe retreat, which no danger can reach, where every fear shall be repressed, and where "possessing our souls in patience," we shall calmly wait for the glorious appearing of our Lord and Saviour, when he will "come to be glorified in his saints, and to be admired in all them that believe."

Such is our Christian course, such that life of faith to which we are called, that things invisible may obtain an ascendancy over the objects of sense and fancy by which we are ever surrounded. "The joy of the Lord is our strength." We are called to peace; but this blessed inmate cannot dwell with us unless our thoughts are habitually conversant with

"the great salvation;" it will fly from hearts that are gross and terrene, and will abide only in those bosoms which cultivate a close acquaintance with the Saviour, whom, "having not seen, they love, and in whom, though now they see him not, yet believing, they rejoice with joy unspeakable and full of glory."

W. W.

FURTHER REMARKS ON THE PASTORAL DUTY OF VISITING FROM HOUSE TO HOUSE.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

DEAR SIR,—It is not from any wish to prolong controversy, but from a desire to correct a little misconception of my meaning, to explain it more fully, and to supply additional evidence in its favour, that I beg your indulgence to a few more remarks on the pastoral duty of visiting from house to house.

In alluding to the *Christian* duty of domiciliary visitation, my only object was to exhibit the inconsistency of those individuals who are forward to complain of pastoral neglect, while they are guilty of similar remissness, in relation to those who have similar claims on themselves. The extent of such obligation must be regulated by the amount of adaptation and opportunity in each case. It is not, of course, on this general ground that the duty of pastoral visiting, as such, depends. The *pastoral* obligation rests upon principles peculiar to itself, while it is not weakened by others that apply to Christians generally.

The whole of the scriptural argument on this subject is inferential, and not direct. T. C. A. misunderstood me in supposing that I intimated a doubt of this circumstance. It is equally true that I failed, through oversight, to pay due attention to his admission in his first letter, that "some duties are plainly implied, which are not clearly enjoined; that some things are sustained by analogy, which are not expressly commanded."

Your truly respected correspondent has supplied us with a statement of the extent of his views in relation to pastoral visitation. He says, p. 103, "Having a watchful eye over the whole, he," the pastor, "will soon discern, or soon be made acquainted with the particular cases that require more spiritual attention, and these he will visit at their own abodes. The afflicted, who cannot come to Divine ordinances; the bereaved, and such as may be under any peculiar trial, needing special sympathy and aid; and such also as appear to be wandering from the flock, being seen but little amongst them; these, with *some other cases as they arise*, will call for pastoral visits, and should be attended to as their different cases and circumstances may appear to need." I may add, that I scarcely plead for more than this. The

words which I have marked almost express the extent of my meaning. At any rate, if we differ, we differ mainly in degree. It is my conviction, that in all the families to which we may have pastoral access, during the period of every two or three months, certain cases *will* arise, of which we are not likely to hear of without a visit, and which will be of sufficient importance to require one; it is this conviction that induces me to contend for what is called pastoral visiting from house to house. If nothing of the kind has arisen during that period, nothing which it would be impossible to turn to sufficient practical account, the visit can be proportionably short, and thus a longer time may be saved for the next household which, in respect to some of its inmates at least, may have been placed in very different circumstances. The evil of neglecting an opportunity of reclaiming an individual on the eve of fatal declension; of removing doubts that have been *secretly*, but most seriously, undermining a Christian's peace and usefulness; of helping forward an incipient state of spiritual solicitude; the evil, I say, of neglecting such cases, which none but an actual visit could discover, is greater than the evil of walking to the house, making the inquiry, and finding (rare discovery indeed!) that there is nothing to do. My conviction, therefore, is, that in order to attend properly to "those cases that *may* arise," a pastor must visit from house to house.

And yet, in contending for this practice, it is necessary to be understood with certain limitations. The mere visiting of a pastor, though not altogether without advantage, is not in itself of sufficient importance to counterbalance the time and energy which it consumes. Moreover, some of our flocks may be so circumstanced in certain households, as to render their ordinary place of residence the most unsuitable place of meeting them. Hence, I am willing to admit that the expression, pastoral visiting from house to house, fails to convey a correct impression of the thing itself, for which it is important to plead. The terms, pastoral intercourse with every member of the flock, are decidedly preferable. My meaning is fully expressed in the following words of Dr. Campbell, in his recent publication on the subject—"Give us intercourse, and we shall not care how, when, or where; only give us *discreet, devout, religious intercourse*." Pastoral visiting is, as he says, only a means to an end. The end is personal intercourse. If that end can be better gained by any other plan than domiciliary visitation, let it be so gained, and let the plan I advocate be given up. Much may be done by district meetings, Bible and inquiry classes, to facilitate this private intercourse, and to supersede in some few cases the necessity of a personal visit. But such arrangements will always fall very far short of the end to be accomplished. Nearly every accessible household contains certain members who will not, or cannot, avail themselves of such opportunities of pastoral intercourse. The only way to get *at* such persons is to go *to* them; and that pastor who cannot so arrange

his plans as to meet this necessity, must be content to fail in one essential department of ministerial duty; he must be content to preach to a large portion of the congregation, with whose state of character it is impossible for him to be sufficiently acquainted, and whose suspicion that they are neglected will considerably unfit them to receive his message with that self-application and lively interest which pastoral visitation, in connexion with pastoral address, uniformly promotes. To be efficient preachers, we must have personal intercourse with our hearers; to gain efficient intercourse, we must visit them in private.

In appealing to the word of God to decide the question before us, very much will depend on the views which may have been previously formed. This is necessarily the case with all questions that are to be determined by inference. To one entertaining my views, the deduction may seem very obvious in favour of pastoral domiciliary visitation; to one agreeing with T. C. A., the opposite inference may seem equally clear. Hence I made but little allusion to Scripture in my last; and hence I shall but sparingly refer to it in my present letter.

So far as a Christian minister can learn his duty from the Old Testament, and, to a certain extent, he safely can, it cannot be doubted that the duty of pastoral visitation is enjoined in the 23rd chapter of Jeremiah and the 34th of Ezekiel. The charge brought against the careless ministers of those days was, "Ye have scattered my flock, and driven them away, and have not visited them."—Jer. xxiii. 2. It is worthy of remark, that the general application of these portions of the Old Testament to the Christian ministry is of very ancient standing. Cyprian, in one of his letters, says, *Quid est enim major aut melior curâ præpositorum, quàm diligenti sollicitudine et medelâ salubri fovendis et conservandis ovibus providere? cum Dominus loquatur et dicat—Ezek. xxxiv. 4.*

In the New Testament we are supplied with general representations, with precepts and examples, from which, in my judgment, it is most natural to infer the duty of pastoral visitation from house to house.

The ministerial office is represented under *emblems* which involve an obligation not merely to instruct, to rule, to labour, but to conduct these duties with such ardent love, such tender solicitude, such minute attention, such ready adaptation to circumstances, such excessive self-denial, that to separate from the pastor's duty the acquirement of an intimate acquaintance with each member of the flock, and the constant application of the most appropriate counsels at the most seasonable opportunities, is to leave the copy sadly unlike the original.

A man may be entitled to the name of preacher, who avoids the intercourse for which I plead; but it is truly difficult to conceive him acting up to the duties of an office, which is exhibited to us in Scripture under the combined representation of steward, watchman, workman, overseer, minister, shepherd, father.

The *precepts* to which I have alluded are such as the following: the pastor is required "rightly to divide the word of truth." This division relates to the just appropriation of certain portions to certain cases. Can this be exactly done without a private interview? We are commanded to be "instant in season and out of season." Does not this precept extend to every possible opportunity of conveying religious instruction? Can it be obeyed without individual application as well as public exhortation? Timothy was required to make *full* proof of his ministry. That "proof" appears to me to fall short of being "full," till we have sought out our hearers in their retirement, and directed to them alone the appeals which we may faithfully administer to the mixed assembly. But the charge of the apostle Paul to the elders of the church at Ephesus contains, in my humble opinion, the most conclusive proof of the Divine approbation of pastoral visiting. "Take heed, therefore, unto yourselves, and to *all* the flock, over which the Holy Ghost hath made you overseers, to feed the church of God." This taking heed is equally applied to the elders themselves and to the flock. It is certainly personal in the first instance, why not in the second? And this personal attention is to extend not to a few but to *all*. Baxter's remark on this passage must commend itself to every unprejudiced mind. "It is presupposed necessary," says he, "that we should know every person that belongeth to our charge; for how can we take heed to them if we do not know them."

What can we infer from the *examples* recorded in the New Testament? It is worthy of remark, that the brief narratives of our Saviour's ministry record more than thirty distinct instances of private visits paid by him. The whole character of the ministry of the apostle Paul—especially as it is exhibited in his tender love to his hearers—his individual salutations—his anxiety to know the state of the flock—his evident acquaintance with that state—and his own acknowledged practice—supplies a strong evidence in favour of the pastoral visitation for which I plead. The last instance that I mention is recorded in the following words:—"And *daily* in the temple, and in *every house*, they ceased not to *teach*, and preach Jesus Christ."—Acts v. 42.

Much of all this may be admitted as furnishing an inferential argument in favour of my position, but the questions of practicability and proportionate utility again return.

The only tribunal to which we can refer these inquiries is that of experience. If it be asked—can it be done? I reply, *has* it been tried? No one, I am persuaded, is competent to pronounce a just opinion on this or any similar question, till by a personal and fair effort he has ascertained the amount of his own adaptation, and the actual results which he himself may reasonably anticipate. I know of no answer, to all who doubt the practicability of diligent pastoral visiting, so suitable as—try. Let those who will make the effort be encouraged

by the opinion of Calamy, who said, "I never knew ministers who prudently and diligently took that course" (pastoral visiting) "to be unprosperous in their work, but by them, that have wisely and faithfully used it, I have known that done that *before seemed incredible*."

I fully agree with T. C. A. in denouncing temporary advantages at the expense of scriptural authority.—Scriptural authority, I think, we have. As to "*temporary advantages*," surely the fact, that diligent pastoral visiting was advocated by Cyprian, Ignatius, and Gregory, in the early ages of the Christian dispensation—that it was evidently practised among the churches of the Waldenses and Albigenes—that at the period of the reformation it received the decided recommendation of Calvin—that Archbishop Leighton, Alleine, Cotton Mather, George Herbert, Dr. Witherspoon, Dr. Dwight, Dr. Watts, Dr. Doddridge, Dr. Dick, even Dr. M'All, and others as eminent for profound learning and pulpit eloquence as for personal piety, strongly advocated this department of ministerial duty—surely these facts confute the notion that diligent pastoral visiting is a temporary expedient. Had you space, I could quote the exact words of most of the individuals whose names I have just mentioned. Let the following expressions of Dr. Doddridge suffice: "I now resolve to take a more particular account of the souls committed to my care; 2nd. to visit as soon as possible the whole congregation, to learn more particularly the circumstances of them, their children, and servants; 3rd. will make as exact a list as I can of those that I have reason to believe are unconverted, awakened, converted, fit for communion, or already in it. . . . O my soul, thy account is great; it is high time that it be got into better order. Lord, I hope thou knowest I am desirous of approving myself a faithful servant of thee and of souls. O watch over me that I may watch over them; and then all will be well."

I remain, dear Sir, yours very truly,

April, 17th 1841.

J. C. G.

FRAGMENTS OF PURITAN HISTORY.

No. VIII.

(Resumed from page 738 of the last Volume.)

THE denomination of Christians, called Brownists, were great sufferers in the reign of Queen Elizabeth. They were sound in doctrine, but rigid in their views of church government; yet they avowed unshaken loyalty to the queen, and manifested superior piety towards God. Their steadfast adherence to their principles was sufficiently attested in the most trying circumstances. Multitudes were cast into filthy and noisome prisons, where they remained without trial in close and miserable confinement for several years; and from the long train of sufferings which they endured, great numbers languished and died.

During those sufferings, they presented numerous petitions to the authorities, that they might be brought to trial, or have some Christian conference, or obtain bail, and be released from prison; but their cries and groans were unavailing: no one listened to their heart-rending supplications. Their principles were not only misunderstood, but loaded with grievous aspersions and slanderous misrepresentations; therefore, in these painful circumstances, they presented the following petition, "To the Right Honourable the lords and others of her Majesty's most honourable privy council:"

"Right Honourable. Though our extreme calamities, by sickness, wants, griefs, and troubles, in noisome and irksome prison, would urge us to a large discourse, yet we acknowledge your manifold affairs in the commonwealth enjoin us to brevity. Therefore we most humbly beseech your honours at this time, to read and consider of a very short declaration of our loyalty; two brief answers to certain rumours; and one petition concerning our present state. And as your honours find our petition reasonable, our answers Christian, and our loyalty entire to our sovereign prince; so we intreat you for God's sake to be a means to release us, especially those who are known to be in extreme distress by sickness and want.

"A brief declaration of our faith.

"1. We fully acknowledge our duty to obey and practise within our calling the laws of Christ Jesus, our heavenly king, in and above all things, worshipping him, according to the rules of Christ's Testament; because the same are perpetual, immutable, most holy, just, and wise, only thought meet in his wisdom for all times, places, and persons; and, therefore, upon pain of damnation to be embraced of all men.

"2. We fully acknowledge her majesty's title to the crown by right of descent from the undoubted kings of this realm, her most royal progenitors.

"3. We fully acknowledge her majesty's supreme government in magistracy over all persons and causes within her highness's dominions, within the church and without.

"4. We fully acknowledge our duties to pray for the preservation of her royal person, and that they are negligent who forget this duty; that they are not Christ's who condemn it; and that they are traitors who deny it.

"5. We fully acknowledge our duties to yield the half or whole of all our lands and goods, towards the maintenance of her princely estate, or other benefit of our country; whether by way of benevolence, subsidies, taxings, or such like, without grudging, being by due order enacted.

"6. We fully acknowledge our duties to obey the laws or statutes of this land, so far forth as they are agreeable to Christ's, and patiently to suffer for not obeying those, which we either rightly take, or, as men may err, do mistake, to be contrary to his, without the thought of making new, or altering old ones, how unequal soever they are; which thing no subject, we say, hath any warrant to do.

"7. We fully acknowledge our duties to obey all Christians, civil officers, or the heathen, if we were under their government, from the prince on the throne to the meanest office, as constable or any other.

"8. We fully acknowledge our duties to be ready at all times with our bodies, to be employed, in peace or war, at home or abroad, in any service for God's glory, and our queen and country's safety.

"9. We fully acknowledge our duties to yield our members and lives to what manner, prison, punishment, or death soever, whether justly or wrongfully inflicted, rather than resist the higher powers.

"10. We fully acknowledge our duties to do good to all men, as becometh Chris-

tians. Therefore, touching our whole country, even the most ignorant, wilful, obstinate, and wicked, thus we say : whatsoever knowledge, good name, health, wealth, joy in this world, or in the world to come, we wish ourselves, let us never enjoy any of these, if we wish not the same to as many of them who fear God, love their prince and country, and obey her majesty and her laws in such manner as we have described. Unto the rest we pray and wish for repentance and amendment of life.

" The answers to two rumours against us.

" The rumour goeth, that we differ from all the land in some opinions, gainsaying not only the bishops and whole clergy, but magistrates and the whole land ; and therefore, no prison is too vile, nor any punishment too grievous or too long for us.

" Right Honourable. The magistrates we reverence in thought, word, and deed. For the other this consequence is very hard and unmerciful. Blessed be God, who hath not made the multitude our judges, nor our prince a child. We dissent, indeed, from all our nation in some doctrines concerning the true worship, offices, officers, and government of God in his church ; but seeing we have thus laid open our faith and loyalty to God, our prince, and our country, is there no more favour and mercy due unto us, than to languish away in prisons without bail or trial ; which kind of persecution is more grievous than death itself. The ancient fathers have much differed in their judgment. The most learned and famous men in England differ in judgment. But no heresy nor schism is proved ; where love and loyalty remain, where wickedness is rather hated and reprov'd than committed, God forbid that more grievous punishment should be inflicted upon such a people, than upon any manner of malefactors, traitors, idolaters, papists, heretics, adulterers, liars, swearers, and such like.

" But the rumour goeth, that we are heretics and schismatics, holding most ungodly opinions.

" Right Honourable. This rumour is false. In error it may be we are ; for we confess ourselves to be sinful men ; yea, daily we sin. And what man, whether you look to the first man, Adam, or to the patriarchs, prophets, or apostles, or to the most learned and holy of the former, later, or present age ; what man, say we, except the man Christ, but hath erred and may err. Therefore, as men, we also may fail in judgment. But heretics or schismatics none can prove us. If they could, it were their fault to suffer us so many years to remain in so many places of the realm unconvinced ; especially as we continually desire an equal trial. For which cause we pine away with astonishment and grief, that no more pitiful order is taken with such a people, but one after another to be thrust into the vilest gaols, as Newgate, Whitelion, &c., amongst the most vagrant rogues, the most infectious and lewd wretches in all the nation. The Lord our God open the ears and eyes of you, the civil magistrates, to hear and see our miseries, and some way to relieve us : that He also may remember you in the day of distress, sickness, and death, which is the way of all flesh. Amen.

" In tender consideration of all the premises, our lamentable and humble petition unto your honours, is, even for God's cause, as you regard the lives of her majesty's faithful subjects, that you will be a means to obtain for us so much favour as to have equal trial of the matters in question : which thing was never so long delayed in this realm (for ought we read) to the veriest papist and heretic that ever were ; or else that all who are bailable by law, may be bailed from these noisome prisons and gaols this spring time, till the latter end of next summer, upon sufficient security to answer unto whatever shall be objected against us. This petition we make wholly for those whose bodies are in present danger of death, by grievous sickness and want, or else distressed by long confinement. We desire it for us all, to this end, that we may labour in our avocations, or at least have an eye to our families, thereby to guide them better than they can now be governed : who, by reason of our long absence from them, may soon fall into some of those heinous crimes, whereof we or they are now

most unjustly slandered. For what is youth without government? And what government can there be in those houses, whose masters are constantly prisoners, whose dames are constantly suitors; and whose shop-windows are always shut?

"Right Honourable. We are persuaded that no chronicles, or records, or books of monuments do show a denial of both these requests to any sort or sect, who might be drawn or persuaded to yield such obedience as our declaration doth manifest: but we have been and are willing to subscribe to those points of our own accord. The greatest supposed heretics in Queen Mary's days, and the vilest malefactors now-a-days, have had, and still have, lawful examining, committing, and trial and gaol deliverance, within a short space appointed by Statute, which some of us can prove we have not had, nor can have. And shall a people who are found and confessed to be the most contrary in judgment, and greatest enemies to the pope's supremacy, the seminaries, and all the brood of that apostate throne, with all their trumperies, and to the king of Spain and all his treacheries, be as hardly or more cruelly dealt with than any popish recusants, and that in Queen Elizabeth's days? We cease to argue with our betters; yet in all humility and reverence to your persons and places, we are enforced to stir up your affections by humble petition thus earnestly; because through the last commission about Jesuits, seminaries, and priests, and such as take part with the pope and Spanish king, we also are sought after, imprisoned, and indicted, as if we were such. Indeed, Right Honourable, both we and they do refuse to come to the parish assemblies; but with what difference in faith towards God and loyalty to our prince, our declaration sheweth.

"Now, Right Honourable, if we should set forth at large a manifestation of the particular handling of most of us since her majesty's reign, namely, when we were committed, by whom, how examined, how many committed and kept close without warrant; how long after kept in prison by warrants without any cause showed; how many years some have been thus detained, without accusation by witnesses, or any public trial; how many suits and petitions utterly refused or neglected; how many proffers of bail rejected; what usage we have had by keepers and gaolers; how many have died in prisons, and such like things; we might bring open to view such proceedings of the bishops, and such as they stir up hereunto, contrary to all law and conscience, as we hope would make our merciful queen and her godly magistrates' hearts to pity us, when they should but hear or see that which we have known and felt. How long shall we desire to have peace with all men, if it were possible? How long shall our fear of being thought malicious, contentious, and seekers of revenge, cause us to keep silence, and not make such a grievous complaint as this would be, but not seek, by all lawful means, to obtain such a speedy redress as this would ask? Would to God that you knew the truth of those things which we have suffered, then, do doubt, you would pity our lamentable case. In consideration whereof, and of all our long imprisonments and great miseries, we humbly entreat for *justice*, according to her majesty's laws, which thing, we trust, will not be denied us; seeing we desire nothing, touching the liberty of our bodies or minds, but what the laws of God and our queen do allow, and have provided for us, though we could not write for ourselves, nor any serjeant, counsel, or attorney, ever yet durst, or would, plead our poor and lamentable cause! For which mercy and justice showed, we shall be bound to pray to God, our heavenly Father, that he will multiply her majesty's years, if such be his will, with more and more blessings; and yours with honour added to honour; and establish unity in true religion, and peace of conscience amongst them who profess the name of Jesus Christ. Amen."*

* Lansdowne MSS. vol. cix. No. 14.

Upwards of sixty prisoners presented another petition to the Lord Treasurer Burleigh, earnestly soliciting the grant of speedy trial, or some Christian conference, or to be bailed according to law, or their cause moved to her majesty's privy council; after which, they stated their case in the following language:—

"May it please your lordship to understand, that we, her majesty's loyal, dutiful, and true-hearted subjects; to the number of threescore persons and upwards, have, contrary to all law and equity, been imprisoned, separated from our trades, wives, children, and families; yea, shut up close prisoners from all comfort; many of us the space of two years and a half, upon the bishop's sole commandment, in great penury, and noisome prisons; many ending their lives, never called to trial; some haled forth to the sessions; some put in irons and dungeons; some in hunger and famine; all of them debarred from any lawful audience before our honourable governors and magistrates, and from all help and benefit of the laws; daily defamed and falsely accused by published pamphlets, private suggestions, open preaching, slanders, and accusations of heresy, sedition, schism, and what not:—and, above all, which most toucheth our salvation, they keep us from all spiritual edification and comfort, by doctrine, prayer, or mutual conference. Seeing, for our consciences only we are treated thus, we most humbly beseech your lordship, that some more mitigated and peaceable course might be taken; that some free and Christian conference, publicly or privately, before your honour, or before whom it shall please you, where our adversaries may not be our judges; but our course, with the reason and proof on both sides, might be recorded by indifferent notaries and faithful witnesses; and, if any thing be found in us worthy of death or of bonds, let us be made an example to all posterity; if not, we entreat for some compassion to be shown in equity, according to law, for our relief. That in the mean time we may be bailed, to do her majesty service; walk in our callings, provide things needful for ourselves, our poor wives, and disconsolate children and families relying upon us; or that we might be prisoners together in Bridewell, or any other convenient place at your honour's appointment, where we might provide such relief by our diligence and labours as might preserve life, to the comfort both of our souls and bodies. And if your honour will not of yourself grant us this suit, we most humbly entreat your honour to make the rest of her majesty's most honourable privy council acquainted with our distressed state, and together grant us some present redress."*

The prisoners having made this application to the lord treasurer, also presented another humble supplication to the lords of the council, in which they furnish an affecting detail of their sufferings, which they ascribed to the prelates, addressing their lordships in the following moving language:—

"The only adversaries who feel offended at our principles are the officers of anti-christ's kingdom, the Romish prelacy and priesthood left in this land. Their dealings with us are, and have been a long time, most injurious, outrageous, and unlawful, by the great power and high authority they have got into their hands, and usurped above all public courts, judges, laws, and charters of this land; persecuting, imprisoning, detaining at their pleasures our poor bodies, without any trial, release, or bail, as yet permitted; and, hitherto, without any cause of error or crime, directly objected: and some of us they have confined no more than *five years* in prison; yea, *four* of these *five years* in close prison, with miserable usage, as Henry Barrow and John Greenwood at this present time in the Fleet. Others they have cast into their limbo of Newgate,

* Lansdowne MSS. vol. cix. No. 15.

laden with as many irons as they could bear; others into the dangerous and loathsome jail, among the most facinorous and vile persons; where it is lamentable to relate how many of these innocent persons have perished within these five years. And of these, some are aged widows, aged men, and young maidens; where so many as the infection hath spared shall lie in woeful distress, and are likely to follow their fellows, if speedy redress be not granted. Others of us have been grievously beaten with cudgels, in the prison of Bridewell, and there cast into a place called *little ease*, for refusing to attend the church service; in which prison they and others, not long after, ended their lives.

"They have defamed us as anabaptists, but are not able to charge us with any one of their errors; as Donatists, as schismatics, though we have Christian communion with all who hold and walk in the Christian faith; as seditious and covenant breakers, though they drive us to these secret meetings; as abridgers of, and encroachers upon, the royal power of the queen, though we from our hearts acknowledge her sovereign power, under God, over all persons, causes, and actions, civil or ecclesiastical; though we gladly obey, and never willingly break, any of her godly laws; and though we never attempted, secretly or openly, to suppress or innovate any thing, however enormous, by public authority established, patiently suffering whatsoever the arm of justice might inflict upon us. We only do such things as Christ hath commanded us in his holy worship, and always leave the reformation of the state to those whom God has set to govern the state; yet are we all accused as pernicious to the state and public peace of the land, though we aim at nothing but the pure worship of God, and sincere obedience to the law of our Lord Jesus Christ, within the limits of our calling. They untruly suggest, that we, by our opinions and proceedings, utterly cut off and condemn her most gracious majesty, your honours, and all others not of our mind, as infidels and reprobates; wherein they much wrong your honours and us. God knoweth our reverend judgment, loyal hearts, and entire love to you all; how we seek, desire, and hope for your salvation as our own.

"But, right honourable, this dealing cannot for ever uphold their ruinous kingdom, or keep your honourable wisdoms from the sight and search of God's truth in these matters; which, if it may please your honours to permit to be tried, cannot any longer be hid. We can only in all humble manner beseech, offer, and commit our cause and proceeding to be tried by the Scriptures of God, with any of the contrary judgment, before your honourable presence: where we confidently undertake, both to disprove their public ministry, ministration, worship, government, and proceedings ecclesiastical established in this land, and to approve our present course and practice by such evidence of Scripture, as our adversaries shall not be able to withstand; protesting, if we fail herein, not only willingly to sustain such deserved punishment as shall be inflicted upon us for our disorder and temerity, but also become conformable to their way and proceedings, if we overthrow not them; we will not say, if they overcome us. Neither may your honours without great charge deny, or any longer defer, this Christian and peaceful course, prescribed and commanded of God in such causes; seeing it tendeth to the appeasing and ending of great contentions already begun, and likely to increase, and to the satisfying of many doubtful consciences.

"We, in the mean time, pray in the name of God and our sovereign queen, for the present safety of our lives, the benefit and help of her majesty's laws, and of the public charter of the land; which is, that we may be received upon bail, until by order of law we be convicted of some crime deserving of bonds. We pledge unto you our faith in God, and our allegiance to her majesty, that we will not commit any thing unworthy of the Gospel of Christ, or to the disturbance of the common peace and good order of the land; and that we will be ready forthcoming at such reasonable warning as your lordships shall command. It standeth not with your honourable estimation and justice, to suffer us to be thus oppressed or punished; yea, thus to

perish, before trial and judgment, especially imploring and crying to you for the same. We, however, take the Lord of heaven and earth, and his angels, together with our consciences, and all persons in all ages to whom our supplication may come, to witness, that we have here truly advertised your honours of our case and usage, and have in all humility offered our cause to Christian trial."*

We make no comment on the soul-stirring facts here detailed. Dr. Southey applauds the character and government of Queen Elizabeth, as if her subjects, throughout her long reign, enjoyed an earthly paradise. Of her majesty he unhesitatingly affirms, without the formality of proof, that "never any sovereign reigned more to his own honour, or to the advantage of his subjects." The reader will naturally suppose, that when the Doctor composed "The Book of the Church," he was so enamoured with Elizabeth, and with the resolute proceedings of her bishops, that he lost all recollection of the multitudes of pious Christians who were crammed into filthy dungeons, without being charged with any offence, where they remained four or five years without trial or bail, and where, from the severity of their imprisonment, great numbers of them languished and died!† This author further observes, that "persecution never can effect its object, unless it be carried to an extent at which humanity shudders and revolts." Does not humanity, then, both shudder and revolt at the barbarous persecution here recorded? The Doctor might not find it quite convenient, in composing his book, to record the foregoing melancholy occurrences; and we can easily comprehend that the detail of such facts would not suit a writer in defence of political religion. The learned Doctor had, however, a very high opinion of the means employed for upholding the ecclesiastical establishment; and he openly declares that the episcopal church, in those happy times, "carried on no war against the consciences of men."‡ It is readily admitted, as the Doctor informs the reader, that he might exercise what he denominates *conscience*, while writing his book; yet he seems to have forgotten that other men had consciences, or that conscience was at all forced into a state of warfare, when men even sacrificed their lives for the sake of conscience! If, for an unyielding adherence to his religious principles, it had been Dr. Southey's misfortune to have been thrust into a dungeon in Newgate, and there detained for several years, without trial, and without any specific charge, we can have no doubt that he would have discovered war against conscience and judgment—against truth and equity—against humanity and the word of God. We pity the author who perverts his understanding, if not his conscience, by suffering himself to be warped and twisted into partial and incorrect statements; and we feel no less pity for the readers, who receive for sober history the untrue dogmas of political and sectarian partizans.

B. B.

* Lanadowne MSS. vol. cix. No. 12.

† Ibid. vol. lxxiii. No. 27.

‡ Book of the Church, vol. ii. pp. 301, 304, 449.

ESSAYS ON THE BOOK OF JOB.—NO. VII.

BY THE REV. RALPH WARDLAW, D.D., GLASGOW.

(Resumed from last Volume, page 666.)

We have contemplated Job's first series of trials, and have endeavoured to draw from the afflictive scene some of the instructions it naturally suggests.

Thus far, all is well. But the proof of the patriarch's integrity is not ended. In the beginning of the second chapter, we have a similar representation repeated to that in chap. i. 6—12. For the general principle on which we would interpret this passage—chap. ii. 1—6, we must refer the reader to the explanation of the former. (No. 5, Vol. xiii. p. 591.) In the present passage, however, there is an addition to the former, corresponding to existing circumstances. Satan had before obtained permission to put Job to the test. He had done so; and his malicious insinuations and charges had been proved groundless. To this there is a reference in the words of Jehovah to Satan, and those of Satan in reply, verses 4—6. "And still he holdeth fast his integrity, though thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin; yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh: and will he then bless thee to thy face?" (For the rendering of the last clause, see on chap. i. 11, Vol. xiii. p. 598.)

The words of the Lord—"Thou movedst me against him to destroy him, *without cause*"—have evident reference to the failure of the former temptation. "Thy accusation has been proved false. My servant has stood the test. Thy malicious charge has been triumphantly refuted." The subtle and malignant adversary, however, does not *give in*—does not yield his point, and own himself in the wrong. He repeats the charge, and alleges plausible grounds for a further trial: "Skin for skin," &c.

That the words "skin for skin" are proverbial, is universally admitted: but different senses have been affixed to the proverb. Parkhurst translates, "Skin after skin," and says: "The expression evidently alludes to the well-known fact of the *renovation of the skin* on any part of the body that has been *excoriated*, and is plainly proverbial, importing that a man may bear to part with all that he has, and *to have his skin* (as it were) *stripped off again and again*, provided only that his life be safe, all other losses may well be borne as external and superficial, and not coming home to the man's self." Mr. Good refers to Schultens, as supporting the same interpretation; but he justly objects to it on the ground, "that the person of Job had not hitherto been touched, and that the express reason offered by Satan why he still preserved his integrity depended upon this very fact, that his person had

not been touched, but only his property and the persons of his children." According to Good himself, the import of the proverb depends on a double sense of the word *skin*, as the representative of *property*, and as the representative of *person*. It naturally stood for the former, because "the skins, or spoils, of beasts, in the rude and early ages of man, were the most valuable property he could acquire, and that for which he most frequently combated." And, according to him, although I cannot say that I think his references to chap. xviii. 13, and xix. 26, sufficiently conclusive on the point—*skin* stands also, in this book, for *person*, "the whole living body which it envelopes." "And it is upon this double meaning of the same term, and the play which is here given to it, by employing the term first in the one sense and then in the other, that the gist of this proverb, as a thousand others similarly constituted, depends." "Skin for skin," in this view of the phrase, is, in plain English, "property for person"—or, "the skin forming property for the skin forming person." I shall not discuss the point; but this explanation does, I confess, appear to me somewhat forced, having more in it of the ingenious than the natural. If my memory does not mislead me, the late Mr. Robinson, of Cambridge, considering *skins* as the representative of property, interpreted "skin after skin," or "skin upon skin," as meaning one part of property after another. "Skin upon skin, yea, every skin,—that is, all the property—that a man hath will he give for his life." Scott, in his poetical version, gives *the sense*, but under an image of quite a different description:

"Who that escapes to shore,

"Will, though his all be wreck'd, his loss deplore?"

To myself the expression appears a very simple one. Let the reader only consider "skin" as the representative of property, the *skin* meaning the *beast*, on the principle of a part for the whole. We are accustomed to the use of the word *head* in this sense: we speak of a man having a hundred *head* of cattle. But there would be equal propriety in the phrase, a hundred *skin* of cattle, the *hide* being used for the *animal*. "Skin for skin" will then become one of the most natural proverbial phrases we can imagine for *barter*, that is, the gaining of one thing for another as an equivalent; and, in the circumstances of the case, nothing could be more appropriate to Satan's purpose than this proverb. It contains, in fact, in this simple view of it, a *repetition of the same charge* with that in chap. i. 9: "Doth Job fear God for nought?" No: Job's service is still but "skin for skin;" it is still no better than *selfish barter*. "It is true," as if the devil had said, "thou hast taken away what was *his*; but *himself* thou hast left unscathed, his *person* is still safe and sound: and this is something vastly more precious to a man than his property." There may even, perhaps, be a designed insinuation, in the way of bitter sarcasm, of a selfish insensibility to the

destruction of servants and children, while he himself is permitted to survive in health and vigour. "Try him then again," says Satan, "smite him more closely." verse 5. "But put forth thy hand now, and touch his bone and his flesh; and will he then to thy face bless thee? Thou gavest me permission, indeed, to try him; but my warrant was too limited. It extended not to his person. Now, 'all that a man hath will he give for his life.' Enlarge my powers, then: give me more liberty. Consign his person to me. Put him to that proof."

Satan obtains permission to renew his attack, to try the patriarch in his person, to any extent short of taking his life:—and he immediately avails himself of it:—verses 7, 8. "Then went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes." The disease with which the good man was thus smitten was, in all likelihood, much the same with those "boils" which formed one of the plagues of Egypt—Exod. ix. 10, 11. It is by many supposed to have been that which, in medical nomenclature, passes under the name of *elephantiasis*; being so denominated, either from the great swelling produced by it in many parts of the body, or from the rough and scabrous appearance it gives to the skin: "A universal ulcer," says Michaelis, in his notes on Lowth, "an exceedingly foul, nauseous, and painful distemper. Those affected by it are said to have been weary of life, and to wish and hope for nothing so much as death. It made them impatient, passionate, discontented with every thing, wild and desperate." Any one who has experienced the burning pain and intolerable troublesomeness of even a single boil, may form some conception of what it must have been to be covered with fretting, purulent, inflammatory ulcers, from head to foot! The poor afflicted, tortured patient "sat down among the ashes," an indication, often alluded to in Scripture, of the acutest distress and most prostrate abasement—Isa. lviii. 5; Job xlii. 6; Mat. xi. 21; and he grasped at whatever sharp and rough material chanced to be within his reach, by the application of which he could impart a momentary sensation of relief, even although with the certain result of further irritating and inflaming the distemper.

Thus the cup of the patriarch's earthly woe seems full. What additional bitterness could there be infused into it? Alas! that we should have to answer—a drop that, in one sense at least, was the bitterest of all. In the destruction of Job's family, ONE had been spared. That one was the wife of his bosom. This seems like mercy. Surely in her he will find a sharer and a soother of his sorrows; one who, in the tenderness of conjugal sympathy, will whisper in his ear the consolations of God, and apply the cooling and softening emollients to a frame, whose touch and whose breath were loathsome to all but a wife! This is what *ought* to have been. Mark now what *was*:—verse 9,

"Then said his wife unto him, Dost thou still retain thine integrity—*blessing God, and dying?*" So would we render the latter clause of the verse, on the authority of Parkhurst, Smith, Good, and others. Heath translates the words, "Renounce God and die." This proceeds on the criticism of Schultens, who considers the word as meaning to *take farewell of*, and hence to *bid away*, to *renounce*. But the criticism does not appear to be sufficiently supported. Suppose, however, such a translation, or the kindred one of our own authorized version, were adopted, it would still be intolerably hard to consider, as some do, the patriarch's wife as actually recommending *suicide*—urging him to terminate his sufferings with *his own hand*. This is *too much*. If such a rendering were to be retained, it could only be as meaning that, by the renunciation or cursing recommended, he should provoke God to put an end to him. Renounce God, and die *at his hand*. Thus Scott:—

"'Twas then the frail companion of his care
Wounded his soul with words of wild despair:—
What! still a saint!—go on, and cringing low,
Praise him once more, and *feel his mortal blow*."

The poet, at the same time, it will be perceived, does not adopt the idea of *cursing* or *renouncing*, but supposes the spirit of the words to be that of contemptuous and sarcastic ridicule—sneering at his *praises*, as if, in his circumstances, they were those of cringing and mean-spirited sycophancy and hypocrisy. And the translation, "Bless God and die," or "Blessing God and dying," seems the true sense; there being a pointed and contumelious allusion in it to the language of Job, chap. i. 21. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

Notwithstanding the fearful part which Job's wife acted on this occasion, and notwithstanding her continuing in the same frame of spirit afterwards, taking part with Job's false friends rather than with himself, as she appears to have done from his own touching complaint—chap. xix. 17, "My breath is strange to my wife, though I entreated for the children's sake of my own body;"—yet I cannot help suggesting an apprehension that she has in general been rather severely judged. We have been too much accustomed to think of Job alone as the sufferer, and of *Job's wife* in no other light than the single one of *Job's tempter*. It has become the saying of vulgar wit, that the devil took all his family from him but his wife, and if he had not expected a good turn at her hand, he would have taken her too. Thus the poor woman has been the subject only of bitter sneer, as a mere ingredient in her husband's sufferings; while the sentiment of pity has been reserved for him alone. But is this fair? Is it right that we should allow ourselves to forget that she was a *fellow-sufferer*? Was she a tempter only? Was she not also tempted? Think of the distracting circumstances of her situation. She had the feelings of a lady of the East, who stood high

in wealth, connexions, and honour, brought down from her exalted condition to pennyless poverty and desertion. She had the feelings of a mother, bereft of her seven sons and three daughters, in one dreadful day. She had the feelings of a wife for an afflicted and tortured husband. If any should question this, I would remind them that they are judging of her from the state of her mind subsequently to the exasperating and maddening effects of the trials to which she had been subjected. But have we any right to suppose the same irreligious and rebellious spirit as having characterized her previously? I think not. When her spirit was distracted and overwhelmed, the subtle adversary plied his temptations, infused evil surmises, and hard and unworthy thoughts of God; and succeeded in stirring up, to a lamentable degree, the tempers of insubordination, unbelief, and impiety. All that we are entitled to conclude, is, that what did not succeed with Job himself, *did* succeed with *her*. I am far from being satisfied, therefore, that the evidence is sufficient of the absence of all religious principle. I do not think this likely in itself. And if Jonah, in impious discontent and proud passion, said, "I do well to be angry, even unto death:"—if Asaph, by his troubles, contrasted with the prosperity of the wicked, was tempted to exclaim, "How doth God know? and is there knowledge in the Most High?" tempted to the very verge of atheism: is there any thing incredible in the supposition, that a woman, even of true religion, should, in such circumstances of sudden and accumulated trial and strong temptation, have had her mind shaken and unhinged, and should have given way before the wiles of the wicked one? "Charity hopeth all things." In the exercise of this charity, I would indulge the fond persuasion, that his power over her was but temporary; that her impiety was the unhappy result of the frenzy of wild and despairing sorrow, a sorrow, when judged by its effects, by no means to be exculpated, but which every rightly-feeling heart, while it deplores, will censure with considerate tenderness; and that, by the grace of God, she might be afterwards restored to a right mind. We shall find the patriarch himself, soon after this, "opening his mouth and cursing his day;" and, although he continued to maintain correct general principles as to Divine Providence, yet going far astray in the spirit of unqualified self-vindication. *He* was brought to see, and feel, and own his error; and, although nothing is said of his wife's repentance, nothing is said to prohibit our at least in charity in supposing it.

It is not, however, the design of the book to record the experience of Job's wife, but of Job himself; and the circumstance of *her* failing him, to whom he might naturally look, amid the desolation of all his other joys, for his only remaining earthly consolation and support, was indeed, a most affecting addition to the trial of his faith and patience. It is as such, and to show how he triumphed over it, that it is here introduced. Job's reply to her profane expostulation is in full harmony with

his previous submission : verse 10. "Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of the Lord, and shall we not receive evil also?" I am disposed, with Heath, to adopt the interrogative rendering of the first clause: "Dost thou speak as one of the foolish?" or, "Is *thy* speech as the speech of the foolish?" It may then be understood as the language of tender and bitter disappointment. Thus it stands in the poetical version of Scott, already referred to:—

"Dost thou—(he said, and cast a tender look,
While zeal deliver'd its severe rebuke)—
Even thou, thus rashly speak? In such a style
Let a blind Paganess her gods revile.
Jehovah's hand divides our portion still:
Shall we embrace his good, and not his ill?"

I quote the last two lines because they convey the proper sense of the words, "Shall we receive good at the hand of the Lord, and shall we not receive evil also?" A careless reader is ready to attach no further meaning to this question, than that it need not be matter of surprise to us that there should, from the hand of God, be evil in our lot as well as good. But when, for the word "*receive*," we substitute the poet's word, "*embrace*," or Mr. Good's, "*accept*," we have the true sense, the submissive state of mind with which the one as well as the other should be welcomed. In the original, there is an *article* before both, which renders this meaning the more pointed:—"What? Shall we accept the good at the hand of the Lord, and shall we not accept the evil also?" the one, that is, in the spirit of gratitude; and the other, in the spirit of confiding resignation, just such as he had, on the former occasion, expressed—chap. i. 20.

O my reader, how keen, how envenomed, was this additional wound, to the heart of piety and of connubial affection; in some respects, I repeat, the severest he had yet experienced! First of all, to see the enemy of souls succeeding with the partner of his life; the spirit of impiety infused into her heart, and the language of impiety proceeding from her lips, and that, too, in the form of taunt and temptation to himself:—Oh, this was agony indeed! And then, secondly, to see his last earthly resource failing him; the resource to which a man, with the confidence of tried affection delights to betake himself, when all else has been blight and disappointment:—*this* yet remaining to him, the fond and faithful heart, that shares with him all his sorrows and all his joys, the one earthly friend that is sure to feel for him, that clings to him like a "ministering angel," with the melting of soft and soothing sympathy, mingling her tears with his, and pouring out, in sweet communion with him, those tears unto God, unburdening her spirit with his before the throne of their heavenly Father's grace! To see *this* resource, when his eye and his heart turned to it, instead of yielding the needed

comfort and support, proving "the staff of a broken reed!" And thou! "dost *thou* speak as one of the foolish?"

"In all this did not Job sin with his lips." He "still held fast his integrity," a heart "right with God:" and the calumnious charges of the wicked one were still refuted.

We reserved practical remarks till we had considered both the series of Job's trials: and, although I have already, I fear, gone to the limit of my room, I must petition for another page, to press these briefly on the reader's notice.

1. The first lesson here taught us, is that of—*grateful acknowledgment of God in our prosperity*:—"THE LORD GAVE." All Job's abundance was from Him. So is all ours. Whatever be its extent, we have it "as God hath prospered us." "In his hand our breath is; and his are all our ways." Is there any one thing in the whole range of *good*, to which the question of the apostle does not apply, "What hast thou that thou hast not received?" Let the reader peruse the following passages:—1 Chron. xxix. 11—16; Psa. ciii. 1—5; Deut. viii. 7—18. Our incessant proneness to forget the hand of a kind God in our prosperity, is one among the many affecting evidences of our nature's apostacy and alienation from him. And let it be further remembered that, if we feel the full import and impression of—"The Lord gave," we shall not be satisfied with using these terms of acknowledgment with our lips; we shall give practical proof of the feeling and the impression, by the use we make of his gifts; "honouring the Lord with our substance;" "doing good, being rich in good works, ready to distribute, willing to communicate;" in a word, to the extent of our ability, imitating Job's use of God's gifts:—Job xxix. 11—19.

2. The second lesson is a correlate to the first; *cheerful resignation in the reverses of life*:—"THE LORD HATH TAKEN AWAY." How beautiful the example! When times (to use the common expression) are bad, and when Christians, like other men, suffer losses, let them see to it that they repeat the example. By what instrumentality soever their sufferings have been produced, let them beware of venting their fretful maledictions against the real or supposed impolicy of national measures and public men, or the untoward and unprecedented occurrences that have agitated and depressed the commercial world, or the unjust, and selfish, and dishonourable dealings of individuals in trade. That would be as if Job had lavished his imprecations on the Sabeans, the lightnings, and the tempest. Never let us forget that all second causes, of what kind soever, conscious or unconscious, are under supreme and irresistible control:—"The Lord hath taken away; blessed be the name of the Lord!"

Have you been bereaved of friends? Think of him who, having lost ten grown-up children, his entire family, in one day, "bowed the head and worshipped," and uttered in reverential lowliness these words of

an agonized yet submissive spirit ; and, if personal affliction is added to your bereavement, think of him who, when smitten, even while the deep wounds of his heart were profusely bleeding, with a torturing distemper throughout his whole frame, had still no complaint to murmur, but accepted the Divine infliction of evil, as he had accepted the Divine bestowment of good. Amid the meltings of nature, then, cherish the feelings of grace. "Let patience have her perfect work." "Ye have heard of the patience of Job," yes, and of a greater than Job. Imitate it :—Rom. xii. 12 ; James i. 2—4 ; v. 7—11.

What cause have Christians to "bless the name of the Lord," even under their heaviest trials, when the gracious *design* of them is considered. They are all subservient, in the kind administration of their Father in heaven, to one blessed end. And that end is well worth losing all to gain. The passing world we live in is well lost for the world to come ; the riches that "make to themselves wings, and fly away, as an eagle towards heaven," for the true, the durable riches ; the widest and finest estate on earth, for the "inheritance incorruptible, undefiled, and that fadeth not away." "All things work together for good to them that love God." The "good" is spiritual and eternal. And what child of God is there, who would rather suffer in his soul if he might but keep his wealth, than lose his wealth, or any, or all of his earthly joys, for his soul's benefit ?

3. Let those beware of being *tempters*, who ought to be *comforters*. Christian husbands and wives, united in the tenderest and closest of earthly ties, and in the still holier and more endearing bond of grace, having common pleasures, common cares, common interests, both temporal and spiritual, feeling for each others' bodies and souls as for their own, should, in all circumstances, be "helpers of each others' faith and joy." One in gratitude, they should be one in submission ; one in praise, one in prayer. It is theirs to "strengthen each others' hands, and encourage each others' hearts in God." In seasons of deep distress, when the blight of some withering dispensation of Providence passes over the Eden of their earthly joys, it is theirs to look, in the exercise of a common faith, to the common Author of their woes as well as of their delights, and to the common Source of their consolation and strength, and, through the tears that gush from melting, but not rebelling hearts, to say, in the union of resigned confidence and love, each to the other, and both to God—"Shall we accept the good at the hand of the Lord, and shall we not accept the evil also ?" Each should look for the personal experience of the sweets of God's promises and the joys of God's salvation, not for self alone, but that both may be "able to comfort one another with the comforts wherewith each is comforted of God." This is what the apostle Peter calls "dwelling with each other according to knowledge, and as being heirs together of the grace of life." I might apply the same remarks, in the spirit of them, to

other relations, both of kindred and of intimate friendship, in which fellow Christians may stand to one another. But I must forbear.

4. Let the simple but affecting truth be seriously pondered by all—"Naked came I out of my mother's womb, and naked shall I return thither." The same truth is urged in other places with equal simplicity, 1 Tim. vi. 7; Psal. xlix. 16, 17. It is a truth of which men do not so much need the *conviction*, as the *impression*. Oh, remember, the time is near when "to dust thou shalt return"—when your shrouded corpse shall be measured for its coffin—when the "narrow house" shall be meted out for its reception—the length and breath of your grave the extent of your earthly domain. There you must sleep, till "the trump of God" shall sound. And when it does sound, and summons the dead from the dust, shall it be to re-invest you in your worldly possessions? Alas for you if, while you lived in the world, the world was your all! If in your passage through time you laid up nothing for eternity; if, spiritually as well as temporally, you "returned naked" to the grave; then naked you must rise from it,—rise, in all the dreadful consciousness of an unprovided eternity! Oh, be persuaded, any of you, my readers, that are living "without God in the world," to seek in earnest "a better and more enduring substance,"—the "good part that shall never be taken away from you." These *are* blessings, of which the Psalmist's words—"When he dieth, he shall carry nothing away"—are not true; the blessings which, pertaining to the never-dying soul, shall be carried with it when it quits the body, and, in their unmingled purity and full perfection, be its "portion for ever." Seek these,—secure these,—and then you may "go on your way rejoicing!"

HYMN FOR A CHRISTIAN FAMILY.

Great Father of earth's family,
Behold, thy children worship thee;
With gratitude, before thy throne,
Thy ceaseless care and mercy own.

Our speech and knowledge, joy and health,
Lord, thou hast given, earth's truest wealth;
Our food and clothing, home and friends,
Are blessings thy indulgence sends.

Our mind, with all its wondrous powers,
Our pious thoughts, our sacred hours,
Our guarded nights, our peaceful days,
All, all demand the song of praise.

And nobler blessings clearer prove
Thy arm of power and heart of love;
Thy grace on earth, thyself in heaven—
What could a Father more have given?

The Spirit's aid, the Saviour's blood,
Thy promises, eternal God,
Thy holy Word, the Sabbath day,
Revive our heart and cheer our way.

For all we are, and all we have,
For all we hope beyond the grave,
Thy mercy, Father, we adore;
Oh, teach our hearts to praise thee more!

S. W. PARTRIDGE.

REVIEWS.

Historical Sketch of the Rise, Progress, and Decline of the Reformation in Poland, and of the Influence which the Scriptural Doctrines have exercised on that Country in Literary, Moral, and Political respects. By Count Valerian Krasinski. 2 vols. 8vo. London: Murray and Co.

The buoyant and bold-hearted have often said, "Great is the truth, and it must prevail." But this saying, we suspect, has been as much a favourite with the indolent as with the active; with the timid, when shrinking from duty, as with the fearless, when addressing themselves to the perilous discharge of it. The power of truth is not from itself, but is apportioned to the degree of sympathy into which the mind may be brought with it, and the measure of corresponding effort to which the mind may be prompted in its behalf. The truth is like seed corn, which has in it the principle of vitality, but is dependent for development and productiveness on its contact with a genial soil, and a genial state of the elements. The gates of hell may not prevail against the church. This is true with regard to the church universal; but it is not necessarily true with regard to any particular branch of that church. The powers of darkness have prevailed in many regions where Christianity once flourished, so as almost to have blotted out its very name. What has happened in this respect may happen again. No region can be accounted as secure against a similar revolution. In a word, the free who do not study to deserve the continuance of freedom, will soon find that its immunities are matters which may pass away from them, and be given to others more worthy: and the church which shall forget her first love, and cease to contend earnestly for the faith once delivered to the saints, may be made to learn a similar lesson. Liberty and truth do not come as a bounty upon indolence and selfishness, but as a stimulus to wakefulness and effort. They will flourish if we labour adequately in ministering to their nourishment and growth; and they will perish, as far as we are concerned, if we are unmindful of our obligations in relation to them.

There is much to suggest reflections of this nature in the History of the Reformation in Poland. The rapid progress and speedy decline of that reformation, present an instructive picture to the Protestant reader. Within half a century, the Protestant cause so far prevailed in that country, as to justify anticipations of its complete triumph. In the course of another half century, however, it was every where shaken, and almost destroyed. Dr. M'Crie has published narratives which exhibit a similar reaction in Italy and Spain. But in these countries,

and some others, the enemies of truth and improvement prevailed by wielding the force of legally constituted authorities. It was not so in Poland. There the same end was accomplished by the insidious working of a bigoted and unprincipled faction, acting not with the assistance, but in opposition to the laws of the country. It is this feature in the history of the Polish reformation which gives it a place in a great degree apart, and renders it especially admonitory. The very freedom of the Polish institutions, which had proved for a while so favourable to the progress of Protestantism, was converted into a machinery for its suppression. The Jesuits, who defended the interests of Rome, could not demand, in this instance, the aid of fire and sword. But what they could not extort by force they endeavoured to secure by policy. By this means, they brought on Poland more severe calamities than might have been occasioned by the most sanguinary conflicts between religious parties. According to the laws of Poland, no man could be prosecuted on account of his religious opinions; and the utmost stretch of the Jesuitical policy was demanded, to give plausibility to the conduct of men, who, while professing to uphold these laws, succeeded in evading, neutralizing, and counteracting them. The Protestants were mostly of the middle class, and the aim of the Jesuits was to augment their power with the aristocracy on the one hand, and with the lower classes of the people on the other. Their acquirements enabled them to insinuate themselves into the families and confidence of persons of rank; and by means of the pulpit and the confessional, they contrived to get a strong hold on the passions of the populace. Thus they could stimulate the rabble to excess and riot, and persuade the authorities to leniency or silence. During the long reign of Sigismund III., which extended from 1587 to 1631, the Jesuits exerted a paramount influence over the affairs of Poland; and although the pernicious effects of that influence were counterbalanced for some time by the efforts of some noble-minded men who appeared during that period, it finally produced the most fatal consequences to the country. The disciples of Loyola, learned themselves only that they might, if possible, be capable of neutralizing the learning of other men, aimed to restore the dominion of the Papacy in Poland by a depression of the national intellect. They became so powerful as to mould the received systems of education, and, as the effect, science and literature were almost annihilated. It was at such a price that Romanism was saved in Poland; and no country in the world affords, perhaps, a more striking illustration of the blessings which a political community derives from the introduction of a scriptural religion, and of the calamities which are entailed on a nation by its extinction. The national intellect in that country expanded wonderfully as the new religious opinions made progress, and collapsed as remarkably from the moment the Catholic reaction became powerful. With the abolition

of the Jesuits, at a later period, it was found that an incubus had been removed from the genius of that people; and nothing but the almost unparalleled wrongs and misfortunes, of which their civil history has since been made up, could have prevented their becoming, in all respects, a great people. But the candid and intelligent author of the work at the head of this article justly observes on this subject—

“Although the Jesuits were chiefly instrumental in defeating the cause of the reformation in Poland, they would never have succeeded in their object, had not the Protestants themselves greatly contributed to the triumph of their enemies, by committing many grave errors. The unfortunate jealousy and ill-will which the Lutherans constantly evinced against the united churches of the Helvetian and Bohemian confessions, at a time when it was necessary to lay aside all the minor differences which divided the Protestants amongst themselves, in order to act with united forces against Romanism, the common enemy of all, produced deplorable consequences to the Protestant cause in Poland. But nothing did so much harm to the same cause as the anti-trinitarian doctrines, which rose amidst the Helvetian churches of that country. The errors with which they infected many reformed churches, not only altered the purity of their doctrine, and increased dissensions among Protestants; but they deeply injured the most powerful arm by which the reformation was, and always will be promoted—the searching of the Scriptures. Many persons, terrified by the boldness of the anti-trinitarian speculations, were seduced by the Romanist doctrine into the belief, that the study of the Scriptures ought not to be allowed to all Christians, as being dangerous to the purity of their faith, and consequently remained in the Roman Catholic communion, which they were on the point of abandoning; or even having already abandoned that church, returned to its pale, preferring that persuasion, in spite of its acknowledged errors and abuses, to a philosophical school, which reasoned away revelation itself, and reduced Christianity to a mere code of ethics. It is almost superfluous to add, that one unavoidable consequence produced by such a school was religious indifference, and that such indifference was destructive to a party, whose followers were constantly tempted to desert it by every kind of seduction on one hand and persecution on the other, as was the case with the Protestants in Poland.”—*Preface*, pp. xi. xii.

Such is, in substance, the story which these volumes present to the English reader. Count Krasinski, the author, is a Polish refugee, who has suffered the loss of all things, so far as respects his native land, as the consequence of his noble efforts to protect his much-loved country from the yoke of the oppressor. Many have become purchasers of his volumes, as a delicate mode of ministering to the necessities of a generous-hearted exile: and we trust there are many readers of the *Congregational Magazine* who will be prepared to follow their example. The work itself also, altogether independent of any such circumstance of recommendation, is one of real interest and value, containing a large portion of matter for the most part new to the English student. It furnishes some new evidence of the influence put forth by the writings of our great reformer Wycliffe, on the early movements of the continental reformation; and it is written, as the above passage will indicate, in a clear style, with much judgment, and under the influence of sound religious views. The first volume embraces an interesting

sketch of the earlier ecclesiastical history of Poland, and the history of the half century during which the Protestant cause continued to be prosperous. The second volume embraces the history of the faults, and of the consequent sufferings, of the Polish Protestants, and if consisting of less pleasant reading than its precursor, is deserving of a most thoughtful perusal. Poor ill-fated Poland! thy story has taught us that it is true of nations as of individuals, that the race is not always to the swift, nor the battle to the strong! May the power of thy oppressors be broken, and the time, the set time to favour thee, soon come!

The Antiquities of Egypt, with a particular Notice of those that illustrate the Sacred Scriptures. 8vo. London: Religious Tract Society.
Illustrations of the Bible, from the Monuments of Egypt. By W. C. Taylor, LL.D. 12mo. London: Charles Tilt.

Egypt has become to the Biblical student "a very fruitful land," having already afforded, and promising still further to yield, most valuable materials, both to confirm and illustrate the early history and the prophecies of sacred writ. Those stupendous temples and pyramids, which the world has been accustomed to count among its wonders, the church is now delighted to regard as monumental evidence in favour of the word of God.

In early days, Egypt ministered to the sustentation of the people of God; it saved Abraham from famine; it became the refuge of Jacob and his sons, the scene of Joseph's sorrows, virtues, and glory, the afflictive school of the Israelites, the witness of Jehovah's might and of his terror, and the unwilling contributor to the erection of his tabernacle: in after times, it was the rod of correction to the proud and forgetful kings and people of Judah, and then again the means, by its splendid translation, of making the Old Testament Scriptures accessible to the whole civilized and learned world; and, when that tender life which constituted the hope of mankind was exposed to the fury of Herod the king, "behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son."

Now, indeed, its glory has passed away like a dream of the night; the successive dynasties of its kings have gone to their magnificent sepulchres; its priesthood have become extinct, leaving behind only the strangely-figured temples which arose under their powerful sway; and yet, from the recesses of its tombs, and from the walls of its deserted

temples, we now may gather attestations of the truth of God's word. The papyri wrappings of its mummies, the pictures which cover the interior of its tombs and palaces, and the storied sarcophagi of its kings, have furnished confirmations of the inspired narrative as satisfactory as they were unexpected.

True, indeed, the adversaries of religion entrenched themselves amidst the mysterious monuments of Egypt, and eagerly attacked her verities from behind their shelter. To adopt the language of an accomplished scholar—

"They called upon those huge and half-buried colossal images, and those now subterraneous temples, to bear witness to the antiquity and early civilization of the nation which erected them; they appealed to their astronomical remains, to attest the skill, matured by ages of observation, of those who projected them. More than all, they saw in those hieroglyphic legends the venerable dates of sovereigns, deified long before the modern days of Moses or Abraham; they pointed in triumph to the mysterious characters which an unseen hand had traced on those primeval walls, and boasted that only a Daniel was wanted that could decipher them, to show that the evidences of Christianity had been weighed and found wanting; and its kingdom divided between the infidel and the libertine! Vain boast! The temples of Egypt have at length answered their appeal, in language more intelligible than they could possibly have anticipated, for a Daniel has been found in judicious and persevering study. After the succession had been so long interrupted, Young and Champollion have put on the linen robe of the hierophant; and the monuments of the Nile, unlike the fearful image of Saïs, have allowed themselves to be unveiled by their hands, without any but the most wholesome and consoling results having followed from their labour."*

But we must not anticipate the history of this discovery. Yet as believers in the inspiration of the Bible, it is the occasion of holy triumph and devout praise, that the proud expectations of infidelity in reference to Egypt have been dashed in the dust. "According to Clement of Alexandria, an Egyptian temple was *γράμμα*, 'a writing,' it addressed itself to the mind in the same manner as a book."—(*Antiquities of Egypt*, p. 69.) It is nearly thirty centuries since these "books" were compiled, since this pictorial history of Egypt was written down by its own priests; the age in which impartial testimony was to be given for or against the veracity of Moses and the prophets has at length arrived, and, in the language of Dr. Taylor, at the conclusion of his interesting volume—

"We have found the most minute circumstances recorded in the biographies of Abraham, Jacob, Joseph, and Moses, respecting their residence in Egypt, perfectly correspondent with the sculptured and pictorial representations of Egyptian manners on the monuments. Thence it follows, that the narrative of the Pentateuch could have been written only by a person who had resided in Egypt during the reign of the Pharaohs, and was thoroughly conversant with its usages."—p. 198.

The means which have led to the partial recovery of the ancient Egyptian language, and the treasures of Scripture illustration it con-

* Wiseman's *Connexion between Science and Religion*.—Vol. II. pp. 61, 62.

tains, are fitted in a remarkable manner to show how the Author of revelation directs the political movements of great men, and the spirit of research among the learned, to the confirmation of his own word.

Many attempts had been made, previously to the close of the last century, to translate the mystic characters known as the Egyptian hieroglyphics; up to that period, however, nothing more had been done than to collect the sentiments of classical writers respecting them, and to suggest the very important idea, that we had in the Coptic the ancient language of Egypt, of which the character was lost. It would, indeed, have been an unparalleled instance of obliviscence, if the language of a people, whose lineal successors we can trace and converse with, had altogether perished. The desuetude of the hieroglyphic character is sufficiently accounted for by the fact, that when Christianity overcame the ancient superstition of Egypt, the method of writing, which was altogether founded on that superstition and interwoven with its tenets, was rejected by the ministers of the new faith. It was natural that they should reject those pictorial representations of sound which were filled with the images of idolatrous superstition; but it was undesirable, and indeed impossible, that they should efface of a sudden from the minds of the people the language of their fathers and their country. At the period we have just referred to, (the close of the last century,) it was supposed that in the Coptic we had the language of ancient Egypt, but it was not known that the hieroglyphics answered to the letters of the Coptic, and until this discovery was made, "the wisdom of the Egyptians" was inaccessible. The discovery from which such important results have already followed, was made in the manner we shall now briefly detail, in the language of the author of "The Antiquities of Egypt."

"Among the monuments thus obtained, (i. e. by the French expedition into Egypt in 1798) that which excited the greatest interest, and the liveliest hopes of ultimate success, was a huge block of black basalt, which had been found by the French army, in digging the foundation of Fort St. Julian, near Rosetta. This monument was afterwards taken by the English fleet, and deposited in the British Museum, where it has long been familiar to the public under the name of the Rosetta Stone. It bears three inscriptions: the upper one is in hieroglyphics, much mutilated; the second is in the character called in the inscription itself enchorial, or writing of the country; the third is in Greek, and professes to be a translation of the hieroglyphics.

"The Greek inscription on the Rosetta Stone engaged the attention of scholars of no less note than Professor Porson here, and Dr. Heyne in Germany, almost immediately on its arrival. By their critical labours, certain blanks occasioned by fractures in the stone were supplied, and the purport of the whole was fully and satisfactorily ascertained. It is a decree of the priests of Egypt, conferring divine honours and worship upon Ptolemy Epiphanes, the fourth successor of Lagus or Soter, the Macedonian general to whom Egypt was assigned in the partition of the empire of Alexander the Great."—p. 73.

"Dr. Thomas Young was afterwards able, by a careful comparison of these inscriptions, to demonstrate, that the two unknown inscriptions were, as to their mode of

expressing ideas, identical; the middle one being, in good measure, a corruption or running form of the upper one. Amongst other important discoveries, the mode of numeration used in the hieroglyphic writings was satisfactorily ascertained."—p. 76.

"His article in the *Encyclopædia Britannica* embodied the result of a laborious comparison of the three inscriptions on the pillar of Rosetta, and gave a list of more than two hundred groups of hieroglyphical characters, to which this comparison had enabled him to assign some probable meaning."—p. 76.

"Another discovery, however, was soon afterwards made, through the labours of the zealous and indefatigable person to whom we have just alluded—Champollion. A small obelisk had been found in the island of Philé by Belzoni, whose name is well known as an adventurous and successful explorer of the remains of ancient Egypt: this was afterwards brought to England by Mr. Banks, and copies of it were transmitted by him to various learned bodies on the continent. It was remarkable for a Greek inscription on the square base, which is a supplication of the priests of Isis residing at Philé, to king Ptolemy, to Cleopatra his sister, and to Cleopatra his wife. On the obelisk itself was an hieroglyphic inscription, in the course of which a group of characters occurred enclosed in a ring or frame: this same group was also found



on the pillar of Rosetta, and had been very nearly demonstrated to contain the proper name of Ptolemy: but there was also another group on the obelisk, which, supposing this assumption to be correct, must necessarily also contain the name of Cleopatra. As the inscription on the base expressly referred to the consecration of the obelisk to these two personages, the comparison and analysis of these two names is in itself curious, and in its results most important.

"This ingenious analysis put the author in possession of eleven hieroglyphic characters, representing vowels, consonants, or diphthongs of the Greek alphabet."—p. 79.



The clue thus furnished has been very diligently followed, and with most delightful success. The ancient practice of writing the proper names of sovereigns in elliptical figures, called by some cartouches, renders it easy to compare the characters they contain with the corresponding letter in the Coptic inscription, and thus to recover the alphabetic power of those mysterious signs, which, having once been a bar to knowledge, have now become its key. The discoveries which appear to have been begun in the sagacity of Akerblad, have been forwarded by the amazing diligence of Champollion, Young, Rosellini, Wilkinson, and others of similar taste and perseverance; and they now restore to us a language, the chance of whose recovery but a few years since seemed altogether hopeless.

The light thus thrown on the ancient Egyptian records has appeared at a time most interesting to the cause of Divine truth, and has made disclosures most favourable to that cause. The proud and foolish assertions which the scoffing *savans* of another land once made respecting the excessive antiquity of the Egyptians and their monuments, have been falsified and silenced, and many facts recorded in Biblical history have been confirmed and illustrated.

"Among the monuments which had especially attracted the attention of the French savans, there were none upon which more controversy arose than the Zodiacs, which are sculptured on the roofs of the temples of Dendara and Esneh, in Upper Egypt. These monuments were asserted by some authors, both here and on the continent, to be of extraordinary antiquity. M. Jomard made the date of one of them, at least 1923 years before the Christian era, and as a medium, assigned 3000 years as the most probable period during which they had existed. M. Dupuis made the Zodiacs 4000 years old at the very least; while M. Gori would not abate a week of 17,000 years. All these writers founded their reasonings upon the signs with which the Zodiacs commenced, and which they concluded to denote the time of the vernal equinox. As the place of the equinox in the Zodiac precedes, that is, moves in a contrary direction to the order of the signs, and as its rate of progress has been calculated, they endeavoured, by a backward reckoning, to arrive at the period when the 21st of March was in the lion, as in the Zodiac of Dendara, and in the Virgin, as in that of Esneh. All these calculations were, in a special manner, directed either expressly or implicitly against the Mosaic chronology, which they affected to consider as completely exploded."—pp. 74, 75.

The refutation of these presumptuous assertions ought to fill the Christian with joy, as it covers the enemies of the truth with confusion. It is thus detailed—

"Champollion read upon the circular Zodiac of Dendara the titles of Augustus Cesar; and upon the square one at Esneh the name of Antonius. That temple, then, which M. Dupuis had demonstrated to be 4000 years older than the Christian era, proved to have been built about the time of its commencement; while the temple at Esneh, to which another authority had assigned an antiquity of at least 17,000 years before that period, ought to have been dated 140 years after it. These were the first fruits of this extraordinary discovery."—p. 80.

Those of our readers who have not become acquainted with the labours of Belzoni, Salt, Young, Champollion, the French savans, and Wilkinson, may, in some good degree, supply the deficiency by the perusal of the Tract Society's publication, and we beg to add, that the important information which this valuable book conveys, ought to be possessed by every one who professes to view with pleasure the offerings which science and literature so often lay at the feet of revealed truth. We would particularly invite attention to chap. v., on "the language and writing of ancient Egypt," and the seventh, on "the future state."

If our readers would possess the result of those researches, which are recorded in the work just noticed, we would most earnestly recommend them to obtain Dr. Cook Taylor's "Illustrations of the Bible from the Monuments of Egypt." The best way of giving a correct idea of the author's design, will be by allowing him to speak for himself.

"The early numbers of the magnificent but expensive works on Egyptian Antiquities, by Rosellini, Champollion, and Calliaud, excited in the learned world a greater sensation than the discovery of Herculaneum and Pompeii. They brought from the tombs and temples of Egypt the minutest particulars of the public and private life of the earliest civilized nation, which had been hidden for nearly thirty centuries; they made us better acquainted with the court of the Pharaohs, than we are with that of the Plantagenets. The cost of these *livraisons*, the expenses of whose publication

could only be defrayed from royal resources, limited their circulation to the wealthy few; but the editor of the *Athenæum*, anxious to gratify public curiosity, procured, at a great expense, engravings from the most characteristic of these paintings, so far as published, and engaged the author of this little volume to write descriptions of them. A slight examination of these records of antiquity sufficed to show that they were not only valuable illustrations of the earlier stages of civilization, but that they afforded important, because undesigned, confirmations of the historical veracity of the Old Testament; and successive portions of the works above mentioned have added so many confirmations, that they amount to a new and extensive class of Scripture evidences. It seemed therefore advisable to enter on the subject afresh; sixty-three illustrations have been added to those already prepared; and a careful comparison of the monuments with the Bible has enabled the author greatly to extend and strengthen his former views, and to discover proofs not only of authenticity in the historical narratives, but also of minute and unsuspected accuracy in the predictions of the prophets."—pp. vi., vii.

When to this statement we add our testimony, that the author has executed his work in a manner worthy of its design, we say only what justice dictates, but enough, we hope, to recommend it to the attention of our friends, who may not yet have seen it. A glance at the contents of the several chapters will give some idea of the pleasing variety and extent of the information presented. Here we have "Egyptian agriculture; horticulture and vintage; hunting, fowling, and fishing; spinning and weaving; brick-making and pottery; glass-blowing and manufacture of jewellery; working in metals; ship-building; military affairs; musical instruments; private life; sickness and death." We have not enumerated all the subjects here presented.

The wood-cuts are numerous and well executed, and of the value of the work, as an addition to our stock of Biblical illustration and confirmation, some idea will be readily found from the fact, that it sheds a great amount of light on more than 280 passages of Scripture. The numerous wood-cut drawings also are executed with great faithfulness, and add much the value of the book.

It affords us much pleasure, as we feel assured it will impart to our readers much benefit, to transfer the following specimens to our pages.

On Gen. xii. 10—15, our author has the following remarks:

"Our attention for the present must be confined to the directions given by the patriarch to his wife. If it had been the custom for women in Egypt to veil themselves, as was usual among all other ancient nations, the patriarch would not have had so much ground for his fears. But we find from the monuments, that the Egyptian women, in the reign of the Pharaohs, exposed their faces, and were permitted to enjoy as much liberty as the ladies of modern Europe. But this custom was changed after the conquest of the country by the Persians; thenceforward the ladies of Egypt were condemned to the concealment and seclusion still common in the East; indeed were it not for the monuments, we should not have known that there was a time when unrestricted intercourse and display of charms were permitted; and consequently we might have been at a loss to discover how it was that 'the princes of Pharaoh saw Sarai.'"—p. 4.

"It will be seen (by the drawing) that the reapers merely cut the ears off, for the straw was of no value in Egypt; reeds were a better material for thatching; their cattle and horses seem rarely, if ever, to have been stabled, and consequently litter was not required; the chaff was preferred to the straw for stuffing beds. We find it recorded that in seven years of plenty, 'the earth brought forth by handfuls,' a singular expression, which seems to allude not only to the great luxuriance of the crop, but also to this custom of cutting away only so much of the stalks as the reaper grasped in his hand. We find however that straw was used in the manufacture of bricks: the stems of the corn left by the reapers were plucked by *the hand for the brickmakers*; and as this was both tedious and toilsome, we can estimate the injustice of Pharaoh when he refused to supply straw to the captive Israelites. We must remember that the tyrannical Pharaoh issued his orders, prohibiting the supply of straw, about two months before the time of harvest. If, therefore, the straw had not been usually left standing in the fields, he would have required from the Israelites a physical impossibility; but the narrative shows us that the Israelites found the stems of the last year's harvest standing in the fields. 'So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.' Exod. v. 12. By stubble the historian clearly means the stalks that remained from the last year's harvest."—p. 37.

"The lotus was particularly useful as a fodder for cattle. In the account of Pharaoh's dream, we read, 'And behold there came up out of the river seven well-favoured kine and fat fleshed; and they fed in a meadow.' (Gen. xli. 2.) Here the word *Achu*, rendered 'meadow' by our translators, really signifies a succulent aquatic plant, such as the byblus or lotus. We learn from the monuments, and from history, that the fattening of cattle was extensively practised in the marshes, and that in other places stall feeding was very common. This circumstance enables us to explain an apparent inconsistency in the history of the ten plagues. We are told, that 'all the cattle of Egypt died' in the plague of murrain; but we read in the same chapter, (Exod. ix.) that some cattle were destroyed by the plague of hail. The contradiction vanishes, when we look to the limitation with which the plague of murrain was announced: 'Behold the hand of the Lord is upon thy cattle, *which is in the field*;' the plague, therefore, did not extend to the beasts which were in the stalls and enclosures, and these consequently survived to become victims of the plague of hail."—p. 43.

"But no flower or fruit raised in the Egyptian garden was more valued than the lotus; we meet it every where: the Egyptian ladies wore it as an ornament in the hair, they wore necklaces of its petals in the formal banquets; they were rarely seen without one of its flowers, either in bud or bloom, in their hands. This circumstance serves to explain a difficulty, which has hitherto perplexed all Biblical critics, the title of the 45th Psalm. It is generally supposed that this psalm was an hymeneal ode composed on the occasion of Solomon's marriage with Pharaoh's daughter, although it is allowed, on all hands, to have a much higher purport, prophetically referring to the majesty and grace of the Messiah's kingdom. The title of the psalm is of some importance; it is headed, 'To the Chief Musician upon Shoshanin,' &c. The word Shoshanin has puzzled the commentators, Jewish and Christian; it signifies 'lilies,' and they all declare that lilies have nothing to do with the subject of the ode. But, as we shall presently see, this hymeneal ode was intended to be sung by the female attendants of the Egyptian princess, and they are called the 'lilies,' not only by a poetic reference to the lotus, lilies of the Nile, but by a direct allusion to their custom of making the lotus lily a conspicuous ornament of their head-dress. 'Shoshanin' then, instead of being the name of an unknown tune, as most of the commentators assert, is a poetic allusion at once to the country, the beauty, and the dress of the female choristers."—p. 48.

But we must pause. Were we to copy all that interests us in this most excellent work, we should transcribe the book from beginning to end. We cannot, however, lay down our pen without expressing our desire that the writer, who has already brought so much learning and skill to this subject, will continue his valuable labours in this department, with a success as great as that which has followed his engagements hitherto.

The Christian Ministry Contemplated. By J. G. Pike. Derby and London. pp. 117.

Hymns for the Closet of the Christian Minister. By Henry March. London: Jackson & Walford. pp. 89.

The Old Ministry. A Lecture delivered in London, by N. Sydney Smith Beman, D.D. London: Snow. pp. 72.

Of the numerous and various duties which devolve on different individuals of our race, in the stations in which it seems good to Divine Providence to place them, none are more important than those which relate to the culture of the mental and moral faculties of our own nature. To instruct men in the knowledge of right thinking, right feeling, and right acting, is a great and important work; but to induce a love of the truth—in thought, in sentiment, and in action—is a work more important and more arduous. "The schoolmaster is abroad;" and would that all who hold the important office were fully aware of their responsibility; of the influence which they exercise, and of the results, good or evil, which must inevitably follow their labour and their success. The instructed will resemble the instructors; the taught will reflect the manners, the mental habits, the general character of the teachers. "Let me write," said one, "the ballads of a nation, and I care not who makes its laws." Let me choose the schoolmasters of a people, and I care not who constitutes their political or their religious teachers—is a parallel maxim containing at least as much of truth. If schoolmasters win the hearts as well as form the minds of their pupils, they will become as influential as the leaders of sects, and have as their willing, interested, and affectionate auditors, not a class or two of pupils, but a company of disciples. How important the duty, how responsible the office of a schoolmaster! He ought to take heed to himself, and to the instruction he imparts; for if the latter is of moment, the former is of the highest importance, since a wise, upright, and virtuous example will do more to mould the character, and to correct the manners and habits of his pupils, than all the learned lore he has the knowledge and the aptitude to communicate.

There is a class of teachers, however, more influential than schoolmasters. The ministers of religion, in the sphere in which they move, are looked up to with a reverence, which, if they have not lost the

respect which their conduct ought to secure, will assimilate their people, in no slight degree, to their character. Nor is it of importance to the effect we refer to, that the minister of God should move among the aristocratic or more wealthy classes; the poorest minister of the most obscure village, if his conduct is consistent, and his spirit devout and humble, will, in proportion to the number of individuals over whom his influence extends, produce an effect quite as great, perhaps much greater, than a rector or archdeacon, a bishop, or even an archbishop, of the splendidly endowed church, were he resident amongst them. And why? Because the village pastor comes more frequently, and more immediately, into contact with the people of his charge. He enters more deeply into their circumstances, sympathises more evidently in their sorrows and joys; and though the *legally authorised* teacher (as he loves to designate himself) may regard all this as beneath the dignity of the priestly character, he who is in the house of God, not as one who rules, but as one who serves, will esteem it at once his duty and his delight to command the hearts of his people, as well as to declare, from the Holy Scriptures, the doctrine their minds are to receive.

It is true that there are not a few ministers eminently useful, whose talents are rather public than pastoral. The congregation hang on their lips, and instruction distils thence as the dew on the green and tender herb; but in the cottage, in the mansion, in the parlour, or in the cabin of the poor, they are rarely seen. Here and there a man gifted with high and versatile powers is eminent both as a preacher and a pastor; but the twofold character is, perhaps, more frequently found among those whose intellectual powers are not much above mediocrity, or whose talents and attainments have not been exclusively directed to one, and only to one object.

If it were, according to Quintilian, essentially necessary to a good orator, that he should be a good man; equally necessary is it that a good minister of Jesus Christ should be a man of eminent piety. We do not intend to affirm that it is *not* incumbent on every man who professes and calls himself a Christian, to be as pious, as holy, and as devoted as the most holy and zealous minister of Christ that ever lived and laboured for the good of souls; this would give an incorrect idea of the genius of the Gospel, which sets before every one who embraces it a standard of perfection, at which it commands him to aim. Our meaning is, that as a minister of the Gospel will ever be regarded by his people, not only as an instructor, but, though it be in an inferior sense, as a model too, he ought to be a pattern to the believer, of every holy disposition, every good word, and every correct action. Eminent talent may call forth loud plaudits; ardent zeal may elicit admiration; great energy may ensure a well-systematized subordinate agency; but a holy example will produce an effect more valuable than all these—it will ensure

devout attention, and call down the Divine blessing. May it not be said of many who have long been engaged in the work of the ministry, and who complain of their want of success, that they "have not because they ask not?" Their labours have been abundant; their journeys long and frequent; the conversations they have held repeated and interesting; but one thing in which they have been deficient has marred their usefulness. In their strife with the adversaries of the human race they have employed every weapon but one. There can be no impeachment of their knowledge. They have ranged through the wide fields of theological study. With the threefold evidence of Divine revelation they are familiarly conversant. Its doctrines, its duties, its precepts, and its promises, in their leading principles and in their minute ramifications, are to them as household words. They know all the disputed points of every rite, of every doctrine, and of every mode of practical piety; and when circumstances demand, or a suitable occasion offers, they are seen to advantage as adroit polemics—and yet, with all these resources, means, and appliances, they complain that as ministers they have had little or no success. And why? Prayer, earnest, fervent persevering, has been wanting. None can say they are not able ministers, skilful disputants, apt teachers; but who is there that can affirm that they are distinguished by a devotional spirit?

The Roman Catholic church has made much of a devout habit, of the appearance of devotion in the garb, the bearing, the expression of countenance; and it must be admitted, that they have carried all these to a superstitious excess. It cannot, however, be denied, that many of that church have been eminent for devotion itself, as well as for its outward sign. None can deny this to Thomas a Kempis, to Fenelon, to Pascal, to Francis Xavier. Admitting these and a few others to be exceptions to the rule, it would have been well for not a few Protestants, if they had looked at the exceptions and copied them, instead of contemplating the rule and being disquieted by it. We do not want more of the sign; but perhaps we want more of the thing signified by it: and while the mummery and hypocritical sanctimonies of the shaven monks of that church merit condemnation, it is possible, that in avoiding these, we have run into a contrary extreme, and, for fear of the sanctimonious, have shunned the devotional. But the two things are as different as the spirit of the pharisee from that of the humble penitent. Pride is the mark of the former; a lowly contrition, the characteristic of the latter. Simon the pharisee was sanctimonious; Mary at the feet of Jesus, devout. Self-righteousness is the very element in which sanctimoniousness lives, and moves, and has its being; deep humiliation for sin is the seed of devotion. Let us hear the author of "*The Christian Ministry Contemplated*."

"Habitual prayer marks a state of mind peculiarly Christian. The author of the Gospel delights in lowly and humble dispositions. Prayer expresses the possession of such graces, and fosters their growth. A prayerful spirit breathes humility, indicates a sense of want, and acknowledges dependence upon God. On the contrary, the neglect of prayer invariably evinces the influence of pride, or carelessness, or self-ignorance, and generally of all these evils combined. Prayer, which is the duty and privilege of every child of God, is, from the nature of the Christian ministry, a duty, if possible, more incumbent on the ministers of the Gospel, and is to them a privilege more inestimable. . . . The remark of the great reformer, Luther, has been often repeated, yet can scarcely be repeated too often; '*Bene orasse est bene studuisse.*' The best instruction we gain on Divine subjects, is obtained in answer to prayer, and much of it, not unfrequently, in seasons of devotion. It is no longer dry theory, but living principle. So that Luther's words are literally true, and to have prayed fervently and solemnly is to have studied well."—pp. 10, 11.

That was a remarkable saying of a dying minister, to Andrew Fuller, "*I wish I had prayed more.*" And Mr. Pike says in his charge to his son, "*I wish I had prayed more for the success of the Gospel.*"—"I wish I had prayed more for the salvation of those about me, and who are given me in charge." Among the "Hymns for the closet of the Minister," we find the following one appropriate to this topic.

"Arm of the Lord, awake, awake!
Thy power unconquerable take;
Thy strength put forth, assert thy might,
And triumph in the dreadful fight.

"Behold what numbers still withstand
Thy sov'reign rule and just command,
Reject thy grace, thy threats despise
And hurl defiance at the skies.

"Before the lifting of thy hand
E'en foes infernal dare not stand;
But all shall swiftly melt away,
Like clouds before the rising day.

"Haste then, but come not to destroy;
Mercy is thine, thy crown, thy joy;
Their hatred quell, their pride remove;
But melt with grace, subdue with love.

"Why dost thou tarry, mighty Lord?
Why slumbers in its sheath thy sword?
Oh! rouse thee for thine honour's sake;
Arm of the Lord, awake, awake!

"Give to thy word a quick'ning power,
Come in thy might, be this thine hour;
Thy people watch with longing eyes
To see thee from thy rest arise."

The work of Dr. Beman, "The Old Ministry," which has been, we believe, industriously, and very widely circulated, enforces, from the examples of the primitive preachers, the duty and efficacy of prayer to ensure, in dependence on God, the success of our ministry.

"They seized (says Dr. Beman) the promise from the Bible, and carried it up to the throne, and there succeeded. They were men of great prayer; they put their hearts in heaven, and God heard them. They believed the recorded declarations of eternal truth on this point; and while they urged them at the mercy-seat, the broad windows of heaven were opened, and a blessing came down, till there was hardly room enough to receive it. These men lived on their knees, and in this fact we find the secret of their power. No wonder they moved the earth, for conducting, as they did, a co-agency (?) with the Eternal, they had already moved heaven. The minister

that does not pray, cannot preach; and if he would receive a large blessing, he must pray much. This the apostles did, and the world bowed down and paid homage to the truth. Read the brief record of their doings, and you will learn that they carried every thing to God in prayer; and the deep sympathy of their hearts was in it."

May we be allowed to ask, regarding, as we do, these views, to be on the whole correct, if they accord with those *extraordinary* means which are frequently employed, especially among the Wesleyan Methodists, to produce what they term revivals? The very fact, that such meetings are deemed necessary among ministers, as well as amongst Christians generally, proves that something is wrong, either in the state of the church, or in the practice referred to. Are not these extraordinary means resorted to because the ordinary means are not duly attended to? If the duty of earnest and persevering prayer on the part of the minister is neglected, will it be of any avail to attend occasional meetings for revivals, and occasional meetings for the promotion of the Gospel in our different localities? Is there not a danger that these meetings, of rare occurrence, though it may be of intense interest, from the circumstance of their novelty and their unfrequency, may become apologies and substitutes for that habit of devotion which ought to be the leading characteristic of every minister of the Gospel, and, indeed, of every private Christian? Protracted meetings for devotional purposes will, doubtless, be invaluable, when they arise from the pressure of circumstances, which render them truly and properly undesigned: but when they are coolly projected; when arrangements are made for holding them; when, as the almost necessary consequence, a feverish excitement is produced among the weak, the sanguine, and the enthusiastic, are we not in danger of ascribing results which are the mere products of animal feeling to superior influence, and of sinking, after the short-lived agitation has subsided, into a state of mind, quiescent, and bordering on self-complacency? And will not those who have remained unmoved under the most powerful appeals of the ministers of God, and hard and insensible when the words of inspiration, which are spirit and life, have been urged upon them with all the fervour and all the force of a holy persuasiveness, if they are for a short time roused from their lethargy, either soon sink back into their former state, or, deceived by a terrific, or (it is quite possible) by a pleasing excitement of the passions, conclude too hastily, that there is peace when there is no peace; and be exposed to the danger of perishing in their delusion? Are not the words which our Lord has put into the mouth of Abraham, in the unseen world, applicable to all extraordinary means when the ordinary means are ineffectual, "If they hear not Moses and the prophets, neither will they believe, though one rose from the dead?" It was an extraordinary place in which the prayer, to which the above is the answer, was presented, and the prayer itself was an extraordinary

one. It was not offered by one habituated to devotion, and remarkable for a due employment of the means with which he had been favoured, but by a man, at other times, prayerless, and even profane. The prayer, and its answer, therefore, may serve to teach us that, where ordinary means are not available, extraordinary ones are not likely to be efficient.

What is it, in order to the increase and the spiritual prosperity of the church, therefore, that we need? not acts of prayer on special occasions merely; but the habit of prayer; the spirit of prayer; the devout mind; the affections set on heavenly things. All we need is, to live up to our privileges as the ministers of Jesus Christ; to live in communion with him, to devote the heart, the mind, the talents, all we are and all we have to his service—"Whether we live, to live unto the Lord, or whether we die, to die unto the Lord, that whether we live or die, we may be the Lord's." It is admitted, considering the remains of depravity in the very best men, and the innumerable counteracting agencies that are incessantly in operation, that this is most difficult. And it is difficult just because it demands something more than the excitement of an hour, of a day, or even of several days in succession—it demands an habitual watchfulness against every unholy affection, every unworthy motive, every low and petty pursuit; while it requires the cultivation of a spirit of determined perseverance, of habitual devotion, and of every gracious disposition. In one word, to come up to the claims of the three books at the head of these observations, each of them small but each of them valuable, the devotional habit must be cultivated, and the whole soul of the minister of the Gospel be permanently absorbed in his infinitely important work.

Mr. Pike's book is plain, fearless, searching, and eminently practical; and while we do not pledge ourselves as to every sentiment and every expression, we most heartily recommend a frequent and careful perusal of its pages to all young ministers. Those who have been long engaged in the honourable work, may perchance meet with not a few valuable hints in it.

Mr. March's little volume of Fifty-one Hymns is eminently adapted to the end for which it has been written. A spirit of deep humility, of ardent zeal, and of unaffected piety, breathes through its pages. The poetry is, in many parts, above mediocrity. "The Old Ministry" is too well known, and has been too widely diffused, to need our critical approval. We dismiss the three, with the hope that they will be eminently useful in cherishing amongst our ministerial brethren a spirit of devotion, habitual, abiding, and followed among their people with the happiest results.

CURSORY NOTICES OF NEW PUBLICATIONS.

The publication of the first volume of "Skeletons of a Course of Theological Lectures, by the Rev. C. G. Finney, Professor of Didactic, Polemic, and Pastoral Theology in the Oberlin Collegiate Institute Ohio," and author of the celebrated Lectures on Revivals, will, we doubt not, excite considerable interest amongst theologians, both in this country and the United States. Messrs. Wiley and Putman, of Paternoster-row, American booksellers, have favoured us with a copy of this book, which is not yet reprinted in this country, and where our readers may, doubtless, obtain it; but we have not had leisure carefully to examine it, and cannot venture to do more than announce the volume until it has been thoughtfully and thoroughly perused. (Wiley & Putman.)

"A Cry from the Tombs; or, Facts and Observations on the Impropriety of Burying the Dead amongst the Living," is a striking pamphlet, which ought to awaken the attention of the friends of humanity to an enormous physical evil in all our old towns and cities, which originated in superstition, and has been perpetuated from age to age, by the cupidity of one class and the carelessness of another. We wish that its faithful author, the Rev. J. Peggs, had not had occasion to include dissenting chapels and burying-grounds in his just censures. We wish this pamphlet such a circulation as will arouse the public to a sense of the peril to which their health is exposed by this loathsome practice. (J. Snow.)

As the advocates of Popery have now the boldness to deny that the Church of Rome sanctions the worship of the blessed virgin, we are happy to recommend the second edition of a little volume, entitled, "Mariolatry;" or, facts and evidences derived from the Breviary and other Romish formularies of devotion, and from the testimonies of "the saints and doctors" of that church, confirmed by the attestations of modern travellers, to establish that accusation. It will require all the jesuitry of the Bishop of Melipotamus to remove the impression which this compilation must produce. (W. E. Painter.)

Amongst the gifted women of America, who consecrate their talents to the service of religion and humanity, the name of Mrs. Sigourney, of Hartford, Connecticut, has long been distinguished. Her lyric poetry often reminds us of the works of Mrs. Hemans, whilst her prose, devoted to the instruction of the young, is perspicuous and interesting. This lady has visited the father-land during the present year, and has left behind her three volumes as memorials of her visit. The first is a new edition of "Letters to Young Ladies," on time—religion—knowledge—industry—domestic employments—health and dress—manners and accomplishments—sisterly virtues—books—friendship—cheerfulness—conversation—evening thoughts—superficial attainments—benevolence—self-control—motives to usefulness—motives to perseverance. This edition, we learn from the advertisement, has two additional letters, and other original matter, and forms a volume well adapted for a present to a young lady. The other volumes are devoted to the muses—"Pocahontas, and other Poems," and "Poems Religious and Elegiac," contain many pieces that have not been previously published. Although not of equal merit as poetical compositions, yet they are always respectable, and often characterized by a beauty and pathos which must interest and affect every virtuous reader. (Jackson & Walford.—R. Tyas.)

The Rev. John Dyer, Senior Secretary of the Baptist Missionary Society, died recently, under circumstances most afflictive to his personal friends, and very startling to the minds of most Christians. Funeral services connected with such an event are of a difficult and delicate character, but we are happy to state that, on the present occasion, they have been fulfilled in a manner most honourable to our lamented brother, and

much to the credit of the ministers who officiated. The funeral sermon by the Rev. E. Steane, entitled, "The Security of Believers," is based on John vi. 37, and contains a sound exposition of those doctrinal opinions which have always been professed by moderate Calvinists, and which we fervently desire may continue to be taught in our nonconformist pulpits. Mr. Steane's character of his departed friend is a faithful and pleasing portrait. We have seen more of Mr. Dyer than of any other Baptist minister in the metropolis, and our intercourse led us to venerate and love him. Dr. Cox's oration at the grave is also a beautiful and interesting piece, and though it is not usual with us in these brief notices to make extracts, yet the paragraph relating to the mournful catastrophe is so just and consolatory, that we are constrained to transcribe it:

"The temporary aberration of reason is not its extinction, nor is it the extinction of principle and piety; and the form in which affliction and death shall overtake the good man is in the hand of God. The mode of his departure from the present state cannot affect the great question of his destiny; for that depends not on the outward modification of circumstances, but on the decision of the mind, preparation of character, the working and moulding of great principles. The safety and blessedness of the soul of a believer rests on the foundation which God has laid in Zion. The question is not whether he leaves the world in a calm or a tempest—in the clear sunshine of circumstances, or amidst clouds and mysteries—on the quiet bed, by the stroke of accident, or in the whirlwind of delusion,—the temporary must be separated from the permanent, the unreal dreams of a moment from the realities of truth, the essentials of character, and the power of grace. The question which belongs to the everlasting condition of a man respects his faith in Christ, his love to God, his conformity to truth. 'Is it well?' asks the anxious survivor. And if the report can be—he was a penitent, a believer, a servant of God—the answer is, in defiance of death's worst terrors, Satan's worst temptations, and life's worst forms of mischief, 'It is well.' From the depths of hades, the distant regions of an invisible world, the soft and solacing echo is, 'It is well.'"—pp. 32, 33. (G. B. Dyer.)

Messrs. Fisher, Son, & Co. have commenced another beautifully embellished work, called, "The Rhine, Italy, and Greece Illustrated. In a series of views from drawings on the spot, by W. L. Leitch, Esq., Colonel Cockburn, and Major Irton. With descriptions by the Rev. G. N. Wright, M.A." Each part, in quarto, has four beautiful engravings. The fidelity of not a few we can attest, as they vividly recal scenes on which we have gazed with intense interest. They are delicious works of art, and cannot fail to gratify those who love in imagination to traverse the scenes of classic reminiscence or poetical association. (Fisher, Son, & Co.)

The Rev. William Thorn, of Winchester, has published a series of twenty-four tracts, "On the Errors and Evils of the Church of England," which contain faithful and pungent exposures of the doctrinal errors, silly assumptions, and fatal inconsistencies of the established clergy. The extraordinary zeal manifested by churchmen throughout the country in the circulation of the most unjust, malignant, and scurrilous tracts against dissenters, demand counteractive efforts in some way or other. We would not "answer a fool according to his folly;" yet, now that the clergy sanction and circulate the most bitter papers against dissenters, it is perhaps necessary that some plain-spoken, straitforward exposures of their system should also be given to the people. Mr. Thorn's tracts are certainly of that character, and we would recommend our brethren to purchase a copy of the series under one cover, which is sold for a shilling, and from which they might select those that are best suited to their local circumstances. (Jackson & Walford.)

THE EDITOR'S TABLE.

Homilies for the Times; or, Rome and her new Allies: a Plea for the Reformation. By the Rev. John Morison, D.D. London.

The Life, Times, and Missionary Enterprises of the Rev. John Campbell. By Robert Philip. With a portrait. Post 8vo. pp. 590. London: J. Snow.

Sermons by the late Rev. Luke Forster, of Saffron Walden. With a sketch of his Life, by the Rev. John Ely, of Leeds. With a portrait. Post 8vo. pp. 338. London: Jackson & Walford.

Faith Triumphant: a Funeral Sermon, preached in Carr's-lane Chapel, Birmingham, on occasion of the death of Mrs. James, wife of the Rev. J. A. James. By the Rev. George Redford, D.D. LL.D. Together with a brief memoir of the deceased, by her husband. 12mo. pp. 122. London: Hamilton, Adams, & Co.

The True Church viewed in contrast with Modern High-Churchism. By Thomas Fitch. 12mo. pp. 196. London: Jackson & Walford.

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CHRONICLE OF BRITISH MISSIONS.

SIMULTANEOUS COLLECTIONS FOR BRITISH MISSIONS ON LORD'S-DAY, THE 31st OF OCTOBER NEXT.—Appeal on behalf of this simple, but effective method of meeting the pressing claims of England, Ireland, and the Colonies.

The Committee of the Union are deeply anxious for the success of this plan, the general adoption of this proposal. The committees of the several societies for missions in England, Ireland, and the Colonies, affiliated with the Union, fully share in this solicitude.

The financial position of these societies, as was shown in the last number of the Chronicle of British Missions, is one of serious pressure and anxiety. The appeal for simultaneous collections on the 31st of October precludes, in a great degree, any active measures to obtain funds, in any other way, on behalf of these societies by their several committees, till the result of those collections shall be ascertained. If that result be but partial and inadequate, those committees will be placed in a position of serious difficulty. Much time will have been lost. Active measures to carry forward the great work must be suspended, that undivided attention may be given to efforts for replenishing exhausted funds, or rather for discharging heavy arrears.

The times are very unfavourable. Commercial embarrassments are extensive and severe. The claims urged on our churches are becoming more numerous and heavy. Such times and claims can only be met by all uniting to do what is in their power. If each church possesses but diminished resources, it should be remembered, that, when such is the case with almost all, the lessened amount that each can contribute has become even more necessary than its larger contributions in more favourable times.

Not a word can be needful in advocacy of the paramount claims, at this period, of British Missions. The religious state of the British people at this time is one to excite the deep anxiety of thoughtful observers. The great necessity for an improved religion among the religious. The vast numbers of the irreligious. The fatal errors spreading and gaining power. The still feeble state of the societies and efforts designed to encounter these vast evils. The momentous importance of the prosperity and increase of religion in the British empire, in relation to its advancement at this crisis all over the world. All these considerations, and many others no less obvious and important, must surely impress every Congregational pastor with a deep sense of his responsibilities in relation to this work. Efforts for the religious welfare of the British people require to be redoubled. There is a long arrear of neglect to be discharged. The urgency of the case is such that continued supineness must be disastrous, and may prove fatal.

The operations of the Congregational Societies for British Missions exhibit in one view an extent of effort and success demanding gratitude, and affording encouragement—in another view they appear so inadequate as to call for humiliation and redoubled effort. An impartial judgment will pronounce that the British missions of the Congregational churches are adequate neither to the claims of their country, nor to their own resources and responsibilities.

In England, where, on a moderate calculation, there are four millions of people in a state to be properly the objects of missionary compassion and efforts, the Home Missionary Society is employing 136 agents, and educating 10 candidates for the work. Its missionaries labour in 550 towns, villages, and hamlets. There are in connexion with these labours 53 Home Missionary churches, containing 1500 members, 350 of whom were added to them last year—as also 168 Sunday schools, in which 9500 children are instructed by 1100 teachers. Excellent operations, and

gratifying results! But what are they among so many? What are they compared with what the Congregational churches might do—could do? What are they amidst four millions of non-worshipping Englishmen?

In Ireland, amidst six, it may be seven, millions of Roman Catholics, the Irish Evangelical Society is sustaining 22 pastors, ministers, and Irish preachers, who labour in more than 200 stations and outstations; and added last year 60 members to the churches over which some of them preside. Eleven Scripture-readers have also been supported in visiting the people from house to house with the book of life. Will the Congregational churches of England remain satisfied with this limited extent of effort for dark and desolate Ireland?

In the Colonies, amidst two millions of British subjects, of European origin, the Colonial Missionary Society, but just at the commencement of its work, is sustaining 25 ministers, and is assisting in the education of 10 candidates for ministerial labour in the colonies. In connexion with its operations more than 20 chapels have been reared in the Colonies, and more than 1200 members have been gathered into church fellowship. But can this be regarded as more than the day of small things?

The results are, that the Congregational British Missions, for which one annual collection in all the churches is solicited, are carried on amidst thirteen millions of British subjects in most urgent need of the Gospel—that in this immense and difficult field of labour they at present sustain 214 labourers in action or in training—have in present church fellowship, it may be, 4000 souls—are prosecuting all collateral labours of Sunday schools, tract distribution, household visiting, and the like. All excellent, but all too little, as these labours are, the question is not so much, shall they be continued, as shall they be greatly extended from year to year?

HOME MISSIONARY SOCIETY.

ITS PRESENT NECESSITIES.

The necessity which exists for the general concurrence of the ministers and churches of the Congregational order in the plan of simultaneous collections on behalf of British Missions, was plainly shown in an appeal which appeared last month in this magazine. We have, however, in this department to refer chiefly to the necessities of the Home Missionary Society. That these are considerable will appear from one fact, namely, that, in addition to what is on hand, fifteen hundred pounds will be required before Michaelmas, to meet the quarterly payments of the agents of the Society. Where is this sum to come from? The collections on the last Sabbath in October will be too late for the above payments. It is evident, therefore, that the friends of the Society, should exert themselves at this time, or the inconvenience will be great. Those auxiliaries that have in their possession sums belonging to the parent Society, are most earnestly requested to send them to 11, Chatham Place, without delay. The officers of county associations now in connexion with this Society are respectfully reminded, that the promised assistance towards missionary stations, occupied by the Society in their several counties, will be doubly acceptable at this time. And the friends in general, who are accustomed to aid the Society from Midsummer to Michaelmas, and who can do so immediately without inconvenience, will greatly relieve the officers of the Society by enabling them to fulfil their engagements.

It is well known to those who are acquainted with the working of religious institutions, that, in general, the expenditure during the *first* half of their year, is greater than the receipts during the same period of time. Very great embarrassment is sometimes occasioned by this circumstance, and places a responsibility on the treasurers of such societies, which the Christian public should be anxious to divide among them-

selves, by more regular and considerate assistance. If, instead of settling the accounts of auxiliaries once a year, the payments could be made quarterly, as some are accustomed to do, most of this inconvenience might be avoided. Surely it is only necessary to point out this difficulty, in order to excite the kind consideration, and immediate attention, of the Society's friends.

It would be affectation on the part of the Directors, if they were to say they were not anxious about the pecuniary responsibilities of the Society for the current year. With an income prospectively less by fifteen hundred pounds than the pledged expenditure of the Society (even if the large amount of last year should be realized) they cannot but be solicitous about the future. They do not think that they have done wrong in enlarging the operations of the Society, encouraged as they were to do so, by the plain and urgent demands of the churches, and of the times. Their confidence is not lessened in the friends of the Home Missionary cause; they believe that the conviction is deepening, that much more must be done for Home than has yet been attempted. What the Directors wish is, to press on the friends of the Society the necessity of present and augmented aid. This they hope to receive; but had they not made known their necessities, and serious difficulties had occurred, they should have felt that they had acted unkindly towards their friends, and unjustly towards the great interests of the Society.

The Directors wish to state, that, in full confidence of obtaining the promised aid of friends, they have, during the past month, adopted two stations—one in Westmoreland, and the other in Northamptonshire. Besides this, they have engaged to assist several ministers, whose present circumstances require the help of the Society, to enable them extensively to engage in village labour. They are also happy to say, that three of the students have, with the full approbation of their tutor, been sent to three of the stations of the Society, and are preaching with much acceptance. A number of applications from respectable young men, who are highly recommended, are now before the Directors. The present state of the Society's funds, however, will hardly justify them in sending one half of those, who are deemed suitable to receive the instructions of their tutor. The refusal of such would be to the Directors a painful necessity; for they consider the future efficiency of the Society to depend, under God, on the number of those who are suitably trained for this peculiar and most important service.

The calls for such educated agents are increasing. The applications for help in destitute districts of our country are also numerous. During the last few weeks, several most necessitous places have been pressingly urged on the attention of the directors.

What are the Directors to do in such circumstances? To send a cold negative to such applications, would be most discouraging to all parties. To receive them all would be presumptuous, in the present state of the Society's funds. From the beginning the Directors have looked to the friends at home to guide them as to the extent of their operations, and it will be for them now to say, how many applications they should encourage, and how many they should kindly, but decidedly, reject. Alas! this is not a time for rejecting a single application, recommended by those who know the spiritual necessities of their own localities, and are anxious to have them removed. The Directors cannot but hope that the collections to be made on the last Sabbath in October, a share of which the Home Missionary Society may reasonably expect, according to its relative importance and increasing demands, will enable them not only to meet their present engagements, but also to give encouragement to additional claims pressed upon them from all parts of England and Wales.

IRISH EVANGELICAL SOCIETY.

THE FINAL ADJUSTMENT OF ITS DIFFERENCES.

It affords us sincere gratification to present our readers with the following documents, which will announce the happy close of the long correspondence respecting the missionary operations of the Irish Evangelical Society and the Congregational Union of Ireland, to which we have been frequently called to refer. Nothing seems now wanting but that the Irish Evangelical Society be so sustained, as not only to fulfil its engagements with our brethren in Ireland, but to be able to enter upon new scenes of missionary effort in that long neglected country, and we hope that its claims will not be forgotten when the churches apportion the proceeds of their October collections.

At a Committee of Congregational Union of England and Wales, Tuesday, August 3rd, 1841; Benjamin Hanbury, Esq., Treasurer, in the chair.

A report of the proceedings of the conference held at Liverpool, to advise on the best methods for securing the harmonious co-operation of the Congregational Union of Ireland, and the Irish Evangelical Society, in the missionary labours in that country, having been presented by the Secretaries of this Union, who were present on that occasion; and the recommendations of the brethren to whose judgment the subject was referred having been read, the following resolutions were unanimously adopted.

1. That this Committee receives with entire satisfaction and approval, the recommendations addressed by the conference at Liverpool to the Committee of the Congregational Union of Ireland, and of the Irish Evangelical Society, with a view to secure their cordial, harmonious co-operation in conducting Home Missionary labours in that country.

2. That so far as the influence or action of this Committee can be legitimately employed to promote the adoption and successful working of those recommendations, no effort on its part shall be wanting to secure results in every view so desirable.

3. That the amicable and Christian spirit which pervaded the proceedings and conclusion of the conference at Liverpool, presents to the view of this Committee strong grounds for thanksgivings to God, and for increased confidence and affection towards the brethren present on that occasion.

4. That the best thanks of this Committee be presented to the honoured brethren who constituted the conference, and displayed in that office so much impartiality and Christian wisdom, thereby rendering most important and valuable service to the Congregational body at large, and especially in relation to the Home Missions in Ireland. Also that the thanks of the Committee are in an especial manner due, and are hereby tendered, to the brethren at Liverpool, for all those excellent and most hospitable arrangements by which the comfort of the brethren assembled, and the order of their proceedings, were so greatly promoted.

5. That a copy of the foregoing resolutions be transmitted to each of the five brethren who constituted the conference, to the Committee of the Congregational Union of Ireland, and to that of the Irish Evangelical Society.

At a special meeting of the Committee of the Congregational Union of Ireland, held on Tuesday, August 10th, 1841; Timothy Turner, Esq., Treasurer, in the chair.

An authentic copy of the "Advice" given by the referees at the late conference in Liverpool, for adjusting the differences that existed between the Irish Evangelical Society and the Congregational Union of Ireland, having been presented, it was resolved unanimously—

1. That we full acquiesce in the proposed plan, and consider that in adopting this resolve, we only give expression to the opinions and feeling which prevailed at the annual conference of the Congregational Union of Ireland on the 1st of July last, when the delegates from the Union to Liverpool stated generally the result of the

deliberations there, and arrangements were at once made in conformity with that report.

2. That we cherish an earnest and prayerful hope that the plan thus acceded to will produce harmonious and effective co-operation among the Congregationalists of the empire, in promoting the spread of the Gospel in this country, and engage that nothing shall be wanting on our part towards securing that important object.

3. That our best thanks be respectfully presented to the chairman and other gentlemen forming this board of referees, for their kind and earnest endeavours to bring about the adjustment now happily concurred in, as we believe, by all parties concerned. Also that our grateful acknowledgements are due to the ministers and friends in Liverpool for their hospitable attentions to our delegates and the other brethren, assembled on the occasion.

COLONIAL MISSIONARY SOCIETY.

NEW AGENTS AND OPENINGS.

The Committee announce with much satisfaction that two brethren have recently proceeded to Canada, with a view to labour in that extensive and spiritually necessitous region.

Mr. James Vincent, who has been pursuing preparatory studies under the direction of the Rev. T. C. Hewlett, of Coventry, embarked in the ship *Diamond*, bound to Montreal, on the 1st of July. It is intended that Mr. Vincent should obtain further educational advantages in the academy at Toronto, under the tuition of the Rev. A. Lillie. Mr. Vincent has much engaged the confidence and affection of the Committee, and he is sent out with pleasing hopes of his good success as a devoted servant of Christ.

The Rev. J. J. Carruthers, formerly pastor of the church at Toxteth Park, Liverpool, and more recently engaged in the home agency of the London Missionary Society, embarked with his family at Liverpool, on the 25th of August, in the ship *Jamaica*, bound for Montreal, with a view to occupy the station of Brockville, in Lower Canada, a pleasant and rising town in the centre of a well-peopled district. The prospects of success in this station are very encouraging. The Committee are persuaded that Mr. Carruthers possesses qualifications well adapted to this sphere of labour, and much congratulate themselves on this pleasing addition to the band of faithful and devoted labourers already employed in Lower Canada.

The Committee are still seeking, by prayer and inquiry, for five more devoted brethren, under circumstances which it may be appropriate and useful to explain. And though the difficulty of obtaining funds is at this juncture very great, arising on the one hand from the diminished resources of the churches, occasioned by severe commercial depression; and on the other, from increased demands on their liberality, caused by the continually widening range of effort for advancing the cause of Christ; yet the Committee feel that even under these circumstances of difficulty, they will be warranted in incurring some additional pecuniary responsibility, as otherwise the work of the Lord cannot proceed, and the most inviting openings of duty and encouragement must remain neglected.

Kingston, Upper Canada. A very important town, situate on the great central line of communication through the provinces, formed by the lakes and the St. Lawrence, and not unlikely to be adopted as the seat of government for United Canada. It is with the Committee an object of immediate and pressing solicitude to place an able minister at Kingston.

Brantford, Upper Canada. Another inviting and important station, in respect of which, also, the Committee are anxious, as soon as possible, to obtain some devoted servant of Christ.

New Zealand. A very valuable and much esteemed member of the Committee of the Colonial Society, who has, from its commencement, been zealously employed in its service, Mr. John Rout, has recently embarked for New Zealand, with a view to ultimate settlement in that colony with his family. In this movement Mr. Rout combines views of religious usefulness with those of commercial enterprise. The Committee took a devout and affectionate leave of their much esteemed coadjutor, and are greatly strengthened in their previous purpose of speedily sending a minister of suitable qualifications to New Zealand, by the expected settlement there of a brother beloved so well, able to advise, and sustain a devoted missionary. The Committee are in correspondence with the Rev. R. Quaife, who proceeded from Adelaide to the Bay of Islands, New Zealand, and is, amidst many difficulties, prosecuting his ministry there. Through Dr. Ross, they have also afforded Mr. Quaife some assistance in his labours.

Sydney and New South Wales. Dr. Ross earnestly presses for a coadjutor to render assistance in Sydney, and to extend his labours by itinerating in the colony.

Adelaide and New South Australia. Mr. Stowe is no less pressing for a minister to occupy a very promising sphere of usefulness at Hindmarsh, and the port of Adelaide. To both these calls the Committee feel it their duty to respond favourably. They would rejoice to meet with two young men, unmarried, willing to devote some of the early years of their course to scenes as full of interest and promise, as of necessity, where much might be learned as well as done by any who meditate a life of active, self-denying effort, in these eventful times.

TRANSACTIONS OF CONGREGATIONAL CHURCHES.

ADJOURNED MEETING OF THE ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES, to be held at NOTTINGHAM, on the 19th, 20th, and 21st days of October next.

The Committee of the Union have pleasure in repeating the announcement of this important meeting given in the last month's magazine, with such additional particulars as the progress of the preparatory arrangements enables them now to supply.

The following is the order of services as at present proposed:—

The chairman of the annual assembly will preside over the morning meetings of delegates and other brethren present, which are properly proceedings of the Union. The services of some other gentleman will be sought as chairman of the evening meetings, which will be public and open.

Tuesday evening, 19th October, a preparatory sermon will be preached.

Wednesday morning, 20th October, meeting of delegates, &c., when papers for discussion will be presented—

1. On the validity of the ministry of our pastors vindicated against the advocates of the apostolic succession.
2. On the best methods for extending and improving the Union.
3. A declaration of views and principles on subjects religious, benevolent, and political, adapted to the present times.
4. On the necessity and means of ministerial recognition.

Wednesday evening, public meeting. It has been deemed preferable to proceed by addresses on given subjects, than by adoption of resolutions. And in such times as the present, the meeting at Nottingham has been thought an appropriate occasion for the avowal and exposition of our peculiar principles. Addresses will therefore be delivered on the following subjects:—

1. Congregational church polity, founded on the great principle, that "the Bible, and the Bible only, is the religion of Protestants."

2. The purity of evangelical doctrine secured by Congregational church principles.

3. The harmony of Congregational church polity with the social institutions most favourable to the spread of the Gospel in its purity.

Thursday morning, 21st October.—The meeting of delegates, &c. will be devoted to the advancement of British Missions. Papers for discussion will be presented. 1. On missions in England. 2. On missions in Ireland, conducted in accordance with the recommendations of the recent conference at Liverpool. 3. On missions in the Colonies. 4. On simultaneous collections, and organized arrangements for procuring the requisite pecuniary resources for British Missions.

Thursday evening.—Public meeting. Addresses will be delivered on the same subjects that will occupy the discussions of the morning meeting of delegates.

All brethren intending to be present at these meetings, and desiring to share in the hospitality that will be cheerfully shown, are particularly requested to announce their intention to Mr. Arthur Wells, Solicitor, Spaniel-row, Nottingham, on or before Saturday, the 7th October. And on the arrival of brethren at Nottingham, they will receive an introduction to the friends by whom they will be entertained, on application to Mr. Thurman, Smithy-row.

It is intended to follow the plan adopted last year at Bristol, of printing the papers to be presented for discussion at the morning meetings of delegates, that brethren may obtain the advantage of a previous perusal of the documents on which they are to deliberate.

As the arrangements are not yet completed, we defer the announcement of the names of the brethren to be engaged in the public services until next month.

MEETINGS OF COUNTY ASSOCIATIONS.

KENT ASSOCIATION.—The annual meetings of the Kent Congregational Association were held at Bromley, July 6th and 7th. The Rev. H. Cresswell, of Canterbury, preached on Tuesday evening, from 1 Peter i. 7; the Rev. P. Thomson, M.A., of Chatham, on Wednesday morning, from Rev. ii. 6.

In the afternoon, the Rev. Dr. Matheson, secretary of the Home Missionary Society, attended, and presented a luminous statement of the present position of the Home Missionary Society, in relation to Congregational churches, and of the union desired between the society and county associations; after which, the following resolutions were unanimously adopted to be submitted to the public meeting in the evening, at which they also met a cordial approval.

I. That this meeting feels impressed with the importance of increased exertion in the cause of Home Missions; convinced that such exertion is not only urgently called for by the present condition of our own country, but is calculated to promote the extension of Christian missions throughout the world.

II. That an union between this County Association and the Home Missionary Society be now formed, and as there are several stations in the county which require the aid of the united societies, the pastors of the churches be requested to recognize and render that union effective, by an annual collection in aid of its funds, and the establishment of a monthly Home Missionary prayer-meeting on the third Monday evening, when a portion of the reports in the Home Missionary Magazine may be read.

The Rev. P. Thomson was unanimously requested to allow the sermon of the morning to be printed, to which he consented, and is now published.

Edward Brook, Esq. was re-appointed treasurer, and Rev. H. J. Rook, secretary, to the association; and they, with R. H. Shrewsbury, Esq., of Chatham, and Rev. George Verrall, of Bromley, were appointed delegates to the meetings of the Congregational Union in 1842.

WELSH INDEPENDENT ASSOCIATION.—The annual association of the counties of Glamorgan, Monmouth, Brecon and Radnor, was held this year at Suhowy Iron Works, Monmouthshire, on the 7th and 8th of July. Conference for ministers at eleven o'clock the first day; public services at three and six on Wednesday, and at six, eight, ten, two, and six, on Thursday; and sermons were delivered on the occasion by the Rev. Messrs. H. Evans, Penho; S. Stephens, Brychgoid; J. Evans, Gymmar; W. Griffiths, Llanharan; M. Rees, White Cross; T. Edwards, Carnarvonshire, W. Morgan, Llawyni; D. Rees, Llanelly, on church discipline; R. Thomas, Rhaiade, in (English); W. Jones, Bridge-end, on self-denial; D. Evans, Neott; J. Jones, Newport, in English; J. Davies, Cwmaman; Gymmar; D. Lewis, Llanvopley, (in English); J. T. Jones, Llanylri; and M. Ellis, Mynyddyslwyn. About a hundred ministers were present on the occasion; and the vast assembly that attended the services was computed to exceed 7000.

NEW CHAPELS.

HAVERFORDWEST.—ALBANY CHAPEL.—This new and commodious place of worship was opened on March 18th, 1841, for the use of the congregation, late under the care of the Rev. John Bulmer, now of Rugely, Staffordshire. It is built on the site of the old Nonconformist Meeting House, called the Green Meeting; and its recent erection is owing chiefly to the liberal efforts of some of the principal friends of the congregation. On the occasion of its opening, the services of the day commenced with prayer, offered by the recently elected pastor of the church, the Rev. William Wolfe Fletcher, of Highbury College; the Rev. Mr. Dodd, of Swansea, preached in the morning and evening; and the Rev. Mr. Davies, of Hook, Pembrokeshire, in the afternoon. Several of the neighbouring ministers of various denominations were present on the occasion.

On July 14th 1841, Mr. William W. Fletcher was ordained to the pastoral office over the church and congregation, assembling in the above chapel. The Rev. J. J. Carruthers, of Liverpool, delivered an excellent discourse on the nature and constitution of a Christian church. The questions, accompanied by judicious remarks and expressions of devout congratulation, were asked by the Rev. William Warlow, of Milford, to which appropriate answers were given. After the ordination prayer, which was offered with deep solemnity and earnestness, by the Rev. Joseph France, A.M., of Ham, Surrey, an impressive and affectionate charge was given to the young pastor by his father, the Rev. Dr. Fletcher, of London. In the evening the Rev. C. J. Hyatt, of London, delivered an appropriate and practical address to the church and congregation. The Rev. James Rowland, of Henley-on-Thames, the Rev. James Griffiths, of St. David's, and the Rev. Thomas Jones, of Pembroke Dock, took part in the services; and other ministers of neighbouring churches were present. The engagements of the day were highly interesting and profitable, and will be gratefully remembered by the friends of the Redeemer, who were there assembled.

FOUNDATION OF A NEW INDEPENDENT CHAPEL, HULL, YORKSHIRE.—On Wednesday, July 7th, the foundation-stone of a new Independent chapel was laid by Sir William Lowthrop. The ceremonies of the day commenced with a breakfast in the Music Hall, Jarratt-street, to which a numerous party of ladies and gentlemen sat down, including the dissenting ministers of the town and neighbourhood, the Rev. R. W. Hamilton, of Leeds, the architect, and others. After breakfast, the Rev. Thomas Stratten, the respected minister of Fish-street Chapel, was called to the chair; brief and appropriate speeches were made by the Rev. D. Aston, of Buckingham, Winterbottom, of Barton, C. Daniel, (Baptist,) J. Sibree, E. Morley, J. T. Evison; also Messrs. G. Robinson, J. Bowden, E. Squire, G. Greenwood, &c.; after which the company proceeded to the site of the new chapel, in Albion-street, where the Rev. J. Sibree gave out the 179th Hymn, Congregational Collection, which was sung by the assembled multitude. Sir W. Lowthrop then proceeded to lay the foundation-stone, with

the usual formalities. Various records and memoranda of facts connected with the present movement, were placed in the stone with the current coins of the present reign. A zinc plate was then deposited in the stone, bearing the following inscription:—

For the glory of Almighty God,
the Father, the Son, and the Holy Ghost,
the Foundation Stone
of this Chapel, intended for the worship of God, the preaching of
Christ's Holy Gospel,
according to the doctrines of Evangelical Protestant Dissenters
of the Congregational order, was laid by
Sir William Lowthrop, Knight,
on Wednesday, 17th July,
in the year of grace 1841, and in the fifth of the reign of our
Sovereign Lady Queen Victoria.
Sir W. Lowthrop, Chairman of the Committee.
W. Gibson, Treasurer.
George Robinson, Honorary Secretary.
Henry F. Lukwood, F.S.A. Architect.

An appropriate prayer was offered by the Rev. Thomas Stratten. In consequence of the heavy rain, the assembly adjourned to the Jarratt-street room, when the hymn commencing "Salvation! O the joyful sound" was sung.

After Sir William Lowthrop had addressed the people in a few appropriate remarks, the Rev. R. W. Hamilton delivered a powerful address. The interesting services of the day was concluded by the singing of the 180th Hymn, Congregational Collection, read by the Rev. E. Morley. The Rev. J. Morley pronounced the benediction.

Albion Chapel owes its existence to an effort on the part of individuals of the church and congregation in Fish-street, to extend, by such means, the knowledge of evangelical and saving truth among a growing population, and to diffuse, at the same time, those Congregational principles which they believe to be founded upon, and derived from the word of God. "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

The edifice, when completed, will be one of the most spacious and handsome places of worship in the town. It will provide seat-room for 1500 persons. The front elevation is to be of pure Grecian Doric architecture, having a portico extending over the entire front, with six massive columns, supporting a plain bold pediment; the whole built of stone, on an elevation of about twelve feet from the pavement. The basement story provides a school-room thirty-two feet by fifty-seven and a half feet, and five class rooms. The orchestra will recede behind the pulpit, and the children's gallery in a corresponding position at the opposite end. It is intended to have free sittings for the poor, to the number of between three or four hundred. The design for the whole exterior is chaste and commodious.

The population of the borough of Hull, by the census of this year, is 65,000, and there are at present but four places of worship of the Independent Congregational order, providing accommodation for not more than 4100 individuals. In the places of other denominations there may be seat room for about 9000, exclusive of the Episcopalians, numbering about 9600 more sittings. Thus leaving a vast number quite excluded, for want of room, from the means of Divine grace in the public ordinances of religion. It will be gratifying to the friends of godliness to be told, that, in this populous and interesting town, the Episcopalians and Wesleyans are contemplating, each denomination in their own way, the erection of additional spacious and commodious edifices for the worship of God.

NEW CHAPEL AT RUMNEY, MONMOUTHSHIRE.—On the 28th of June, at Lower Rumney Iron Works, Monmouthshire, on the occasion of erecting a new Congregational chapel, an address on the principles of nonconformity was delivered by the Rev. Richard Jones, Sirhowy; the Rev. W. Watkins, the minister of the place, commenced the service by prayer; and the Rev. E. Jenkins, of Salem, concluded.

NEW CONGREGATIONAL CHURCH, ST. JOHN, NEW BRUNSWICK.—In October last a Congregational church was formed in this city, the first in the province, with very promising prospects. Measures are in progress for the erection of a new Meeting House, which, from the desire that is expressed for churches of the Independent denomination, is likely to be followed by others in different parts of the province.

ORDINATIONS.

On the morning of July the 27th, the Rev. Jonathan Hicks, late of Barrington, Cambridgeshire, was recognised as pastor of the Congregational Church, Little Waltham, Essex. The Rev. Julius Mark, of Chelmsford, read suitable portions of Scripture, and prayed. The Rev. John Dorrington, of Chishill, delivered the introductory discourse, and asked the usual questions. The Rev. T. Craig, of Bocking, offered the recognition prayer. The Rev. J. Grey, of Chelmsford, gave an affectionate and impressive address to the pastor and church, from 1 Cor. iv. 1; and the Rev. Mr. Reeve concluded by prayer.

In the evening the Rev. John Carter, of Braintree, preached an excellent sermon from Prov. iii. 1, 2.

On Wednesday, August 11th, the Rev. John Parry, late student of Blackburn Academy, was ordained pastor of the Independent Church, at East Cowes, Isle of Wight. In the afternoon, at three o'clock, the Rev. Mr. Spence, A.M., of Newport, introduced the service; the Rev. H. Griffiths, of Stroud, delivered a discourse on priestcraft; the Rev. T. Mann, of West Cowes, asked the usual questions; and the Rev. T. S. Guyer, of Ryde, offered the ordination prayer. In the evening, the Rev. W. Warden, of Ventnor, introduced the service; the Rev. T. Parry, of London, addressed his brother, the newly-ordained pastor; the Rev. J. Reynolds, of Romsey, preached to the people; and the Rev. J. Adey, of London, concluded, by prayer, the deeply-interesting services of the day.

MISCELLANEOUS INTELLIGENCE.

DEATH AND CHARACTER OF THE REV. GREVILLE EWING, M.A., OF GLASGOW.

It is with mingled emotions of grief and joy that we announce the peaceful departure of the venerable and excellent GREVILLE EWING. This event took place suddenly on the night of the first day of August, and in the 74th year of his age. His friend, the Rev. Dr. Russell, of Dundee, preached on the succeeding Lord's-day a sermon from 2 Tim. iv. 6, 8, upon the occasion of his lamented death.

We are indebted to the liberality of the editor of the *Scottish Congregational Magazine* for a copy of the following warm, but, we believe, faithful, sketch of the character of the honoured deceased, which formed the close of Dr. Russell's discourse.*

The late Mr. Greville Ewing was born in Edinburgh, 1767. He was educated at the university of that city. In 1792, he was licensed to preach by the presbytery of Hamilton. In January, 1793, he was ordained one of the ministers of Lady Glenorchy's chapel, Edinburgh. During his incumbency there he was highly esteemed, and his ministry was greatly blessed. Even to nearly the end of his days, he heard from time to time of individuals who traced their conversion to God to his ministry there.

* Our readers will find a biographical notice of Mr. Ewing, from the pen of the late Mr. Orme, in this Magazine for January, 1825.—Vol. VIII. pp. 1, 4.

Those of that congregation still alive speak in the most rapturous and glowing terms of his eloquence. When he judged it his duty to withdraw from the national church, the step was sincerely regretted by his former people.

In July, 1799, he commenced his ministry in Glasgow, where, for many years, he continued to maintain the highest popularity. Those who have heard him only in his latter days, can form no adequate idea of his powers as a preacher. It was my privilege to be under his pastoral care, and to enjoy his stated ministrations, for several years after he was settled in Glasgow. These were days of delightful enjoyment. They are yesterdays, on which we look back with a smile. How sweet their memory still! He was truly a scribe instructed unto the kingdom of heaven, and able to bring out of his treasure things new and able. He was mighty in the Scriptures. He was familiarly conversant with them in their original languages, and often availed himself of the illustrations suggested to him by his critical knowledge of their peculiar beauties and idioms. His varied and profound learning and his high endowments and attainments, were consecrated to his Master's work. As an expositor of the Sacred Scriptures he was allowed to be unrivalled. Never, certainly, did we listen to his equal. In illustrating the Old Testament Scriptures he was singularly felicitous. The connexion between the Old and the New Testament he had profoundly studied; whilst he was making all his acquirements to bear on the illustration of the words of Christ and his apostles, we have sat with delighted astonishment at the exuberant profusion of distilled thoughts, which were poured forth from his richly stored and powerfully excited mind. The effect was frequently electrical. In him were united the eloquence of the orator, with the solemnity of the man of God. He had drunk deeply at the fountain of sacred truth, and had caught an unction of spirit from the Holy One; and hence the copious streams of instruction which flowed from his lips, and the charm which bore them to the hearts of his overpowered auditors. He was indeed an original preacher. When subjects of a loftier kind came to be discussed, his mind seemed to rise with the grandeur of his theme. We have gazed on him with intense interest, when his powers were on their full stretch, when his whole soul seemed as on fire, when burning intelligence beamed from his eyes, and the most impassioned eloquence flowed from his tongue. There was a richness and fertility of imagery, a high sublimity of conception, and a depth of pathos, which subdued, captivated, and, as it were, entranced his audience. At such times his native genius burst forth with astonishing lustre, and gilded and adorned the topics of discussion. He had acquired the happy talent of quickly discerning, and lucidly exhibiting, the prominent features of every subject. He seized on those main points, grouped them admirably together, delineated them with the hand of a master, and made every principal figure to stand forth, as it were, from the canvass. Discourses which, for their depth and comprehension, were worthy of the academic chair, were so marked by a chaste simplicity, and a lucid perspicuity, that while the most enlightened were instructed, the youth of his audience listened with breathless attention. His fine powers were sometimes applied to the exposure of sophistical reasoners, and when he triumphed by the power of argument, he could, at times, by admirable strokes of irony, set their conclusions in a light which proved them to be as absurd as they were unfounded. This is a weapon that requires to be used with great prudence and skill; but in the hands of our departed friend it was skilfully wielded, and legitimately applied. His applications to the consciences and hearts of his hearers were powerfully impressive. They were sometimes made with an energy altogether overwhelming. But if the dark cloud of judgment was exhibited, it was that the rainbow of mercy might appear with the greater brightness. He did not confine himself to one view of truth. He was quite at home in expounding the various parts of Scripture. The diversified views of the manifold truths of the sacred volume were brought

forward in close and regular succession. The hearers found that in due season they all recurred in their place and order, and relative magnitude. And when the hearer was conducted from position to position, the different parts were so connected, that the last harmony was still ringing in his ear, and the traces of the last exhibited landscape were still impressed upon his eye. The different parts were exquisitely dovetailed into each other. The harmony and connexion of the various truths of Scripture he constantly kept in view, and skilfully gave to every man his portion of meat in due season. He was intimately acquainted with men and things. He knew the various avenues to the human heart. Jesus Christ, and him crucified, was his grand theme; but in preaching the doctrines of the cross, he at once ministered comfort to the wounded spirit, and roused the slumbering conscience of the impenitent and unbelieving.

Various things, particularly certain strokes of affliction, weakened in course of time his physical frame. Within these few years, he suffered from an attack of paralysis, which rendered him nervous, and less fitted for public labour. In his official ministrations he ceased to be what he had been. It must, however, be mentioned, that even in his latter days there were times when scintillations burst forth, which reminded his older hearers of his former effulgence, and showed that it was his bodily infirmities that repressed his native genius, and had shorn him of his beams.

In reference to this, he might have adopted the words of his highly esteemed fellow-student, the late Dr. Mason, of New York. This distinguished man, when reviewing the past, and contrasting it with the present, said, with melting pathos,—“My morn was joyous, my noon was brilliant, but clouds and shadows rest upon the evening of my day.” We do not refer here, you will perceive, to his Christian character. In regard to the latter, while the outward man perished, the inward man was renewed day by day. He brought forth fruit in old age. For a long time, his growing preparation for the heavenly country was manifest to all. While his eyes got dim, the mind was irradiated and enlightened. He seemed to have more connexion with the other world than with this. He often spoke of death, eternity, and heaven. He seemed to have the truth of things full blazing in his eye. The tints of autumn are seasonably beautiful, and indicate the ripeness and maturity of the year. If the peculiar brightness of his morning and his noon had disappeared, there was now the mild mellow evening light, which softened and beautified the graces of the Christian character. His temper, naturally warm, was more subdued and chastened, by the growing power of religious principle. His thoughts were occupied with the prospect before him. An exquisite finish had come over the character. When no longer able to minister at the public altar, he yet brought the odours of the incense with him. He diffused around him the fragrant savour of his Master's name. He seemed to live in the porch of the celestial temple, ready, whenever its doors should be opened, to enter into the dwelling-place of God.

He was a man of exquisite sensibility. His great tenderness of feeling accounts, in a measure, for the deep sensations he experienced under his family afflictions. Repeatedly was he called to drink of the cup of domestic bereavements. Some of those wounds were very deep, and very sore. He begged the prayers of his friends while his tears flowed, and his heart bled. And never were those wounds completely healed. To these, trials of other kinds were added, which deeply affected his susceptible mind. Such experience of affliction, joined to his native tenderness of heart, remarkably qualified him for the duties of the house of mourning. There he was always a most acceptable visitant. He excelled as a comforter at the bed of the sick and the dying. When he entered the house of mourning, there was about him an air of unaffected sympathy, which commanded confidence. With heartfelt tenderness did he expatiate on the rich consolations of the Gospel. It was not the repetition of common-place

topics; there was an originality even in those private addresses, arising from his discernment of the varied circumstances of the parties, and his familiar acquaintance with that sacred word, which was the great storehouse from which he drew what was a word in season to the weary soul. With a melting heart he would pray, and weep, with parents over their children, or share the sorrows of the widow and the fatherless. He mingled with affectionate warmth in all the cares and the sympathies of his fellow-men, of whatever denomination.

There was an exquisite tenderness in his manner of performing deeds of kindness. He watched for opportunities of doing good. He was delicately tender of the feelings of others. There was a cautious care in the least of things to consult the comfort of all with whom he came in contact; every thing in his words, and manner, showed an obvious preference of their accommodation to his own, and his minute attention to their tastes and habits, when no moral principle forbade it, manifested the utmost solicitude to avoid whatever might give pain, or lessen enjoyment. There was a constant readiness to oblige, springing from a heart fraught with benevolence. His attentions were not confined to the afflicted of his own flock. His heart beat to the sighs of every sufferer. A heart, indeed, more kind, and tender, and sympathizing, I never saw. "His kindness fell soft as the dew on the spring blossom, or as the bosom-down of the dove on its defenceless brood."

In social life his conversation was not less agreeable than instructive. He was distinguished by the urbanity of his manners. He was serious without gloom, and cheerful without levity. The abundant wealth of his mind enabled him to exercise the liberal disposition of his heart, in largely adding to the scanty stores of others. The extent of his information on all subjects was strikingly great, and he was ever ready to communicate of his mental furniture. This gave an indelible charm to his society. The more he was known the more he was loved. His knowledge seemed to be laid up in the greatest order, for whatever subject was introduced, he was at once ready to give the information desired. In particular, his conversation was richly impregnated with the savour of sacred things. The word of Christ dwelt in him richly, it was interwoven with all his mental habits and affections, and it was his delight to unfold his treasures in the social circles.

He was a warm friend to the cause of missions, both at home and abroad. He once intended to have gone abroad himself, but was prevented by circumstances. He at an early period, advocated the cause of itinerant and field preaching, and was thankful that he lived to see what he recommended extensively followed, and regarded with a high degree of approbation by Christians of all denominations.

He had a high sense of honour. Selfishness and meanness he scorned. Subterfuge he abhorred. Never did he make a dishonourable use of his talents, or his influence, to gain any personal object. He had nothing of what the men of the world would call management. His was a straightforward course. He would stoop to perform the meanest office for himself, for his friends, or for the poor, when circumstances required it, without the least affectation. Indeed, all affectation he despised. Among his inferiors the idea of condescension never seemed to come across his thoughts. He made himself one with them—and they soon felt at home with him. Yet this was a dignified affability. What was said of a certain patriot might have been said of him: "He would lay down his life for his country, and would not do a base thing to save it; he is one who would never tread upon an insect, nor crouch to an emperor."

He rejoiced in the success and advancing honour of his ministerial brethren. Envy did not enter into the elements of his character. He was always happy to see them; he mingled his sorrows with theirs; and was a wise, a faithful, and an affectionate counsellor, in times of difficulty and embarrassment. Any thing bordering on an ecclesiastical aristocracy he absolutely loathed. He acted out the principle of the great Master: "Whoever will be chief among you, let him be your servant."

He was a man of great generosity. Considering his means, his donations to the cause of the Gospel and of benevolence were princely. Though his personal habits were frugal, we know him to have made splendid sacrifices in the cause of the Lord. His house will long be remembered as the seat of a generous hospitality. "He did faithfully whatsoever he did to the brethren and to strangers, who have borne witness of his love before the church."

He was an economist of time. He was a hard student. His mind was ever at work. As one great means of redeeming time, he observed a regular order in his varied avocations. He was noted for punctuality to all his appointments,—and this, we must be allowed to say, may be called one of the virtues.

He was a man of prayer. He greatly excelled in the richness, the variety, and the fervency of his supplications. His powerful pleadings seemed, as it were, to open the doors of heaven. Often did he ask the prayers of his brethren,—and often did he request them to unite with him in mutual supplications. How many such mutual prayers has his study witnessed!

He was a faithful and affectionate friend. When with a confidential friend, he freely unbosomed himself. And while he poured out the feelings of his heart, he listened with the most affectionate tenderness to his friend in return. He well knew that our sorrows are lessened, and our felicities multiplied, by communication. And far from him was the spirit of those, who, while fluent on their own feelings, and sorrows, or joys, have no heart to listen to the tale of another. Only those who have known him as a confidential friend, can appreciate the sterling worth of his character.

With all his tenderness of heart, he was marked by decision of character. This was strikingly seen when dangers threatened the interests of truth in general, or of our churches in particular. He has then stood boldly forward to oppose what he judged to be at once unscriptural and pernicious. With a fearless intrepidity he has withstood tyranny, on the one hand, and insubordination and confusion on the other. I need not dwell on particulars here, as the discussions in question, and their results are well known to you of this place.

He was long a highly-esteemed tutor of the Glasgow Theological Academy, as he formerly was in a kindred institution. He has thus aided in bringing forward many faithful and honoured labourers into the vineyard of Christ, both at home and abroad. And by those of them who still survive, his memory is highly venerated.

He was a man of a truly catholic spirit. While decided in acting according to his own convictions, he was happy to unite with all who loved the Lord Jesus Christ in sincerity, in every good work, where no compromise of principle was involved. He was "a lover of good men." And few men have been so generally beloved. While his departure is a loss to our denomination, of which he was so bright an ornament, we are persuaded it will not be less regretted by Christians of other denominations. Such men are the common property of the Christian church.

To the last he lived by faith in the Son of God. He felt, and often acknowledged, the sinfulness and imperfections that mingled in all his services, and that recourse must again and again be had to the blood of sprinkling as his only refuge. The Gospel, as a message of mercy to sinners, through the finished and accepted work of the Lord Jesus, was his peace. Through that work he looked for the sanctifying and consoling influences of the Holy Spirit. By the grace of God he became what he was.

He is now united to those whom he never forgot. They died, and he was left. He often spoke of meeting them again. While we think of the past, let it not merely be to regret our loss, but to excite our thankfulness that such an instrument of good was continued so long. Zion's King liveth, and he is able to supply the loss. May he do it to the bereaved church of which our departed friend was so long the pastor!

And may a double portion of the Divine Spirit descend on surviving labourers, to quicken and bless our exertions! While we think of this palm of victory, let us grasp the sword of the Spirit more firmly, and wield it with the greater energy. The souls he was the means of converting, the students he instructed, and the saints he comforted and established, have been many, and will no doubt be a crown of rejoicing to him, of no small lustre, in that day. We endeavour to call up his form, and to recall his voice,—how altered from the recollections of former days, but all in vain. The place that once knew him shall know him no more for ever. It was fit that he who went forth to his labour till the evening, should then be called to rest.

I have ventured to give this very imperfect sketch as a small but grateful tribute to the memory of a friend, who, by the blessing of God, first led me to the close study of the sacred volume, and whose kindness to me in my earlier days, continued as it was through life, has laid me under obligations which I never can discharge. While memory lasts, I never can forget the name, and the paternal kindness of Greville Ewing.

CONFERENCE OF CHRISTIAN MINISTERS AT MANCHESTER.

That extraordinary convocation of ministers of religion of all denominations, which we announced in "The Brief Notes" of our August number, has been held in Manchester, under circumstances more auspicious, and with results more hopeful of good, than even its friends had dared to anticipate. Although it was not a denominational meeting, and no party as such can appropriate the honour, or bear the blame that may be connected with it, yet, as a large proportion of its members, and a still larger part of its officers, were pastors of Congregational churches, we deem it right to present our readers with a very brief account, derived from public and private sources, of the proceedings of this highly influential assembly. *

The Town Hall of Manchester was fitted up for the occasion. The whole of the central compartment of the spacious room was appropriated to the members of the conference, with a platform for the chairman, members of committees, &c. A gallery at the east end was constructed for the accommodation of ladies and the public, who were admitted by tickets; and the west end was partitioned off to form a committee-room. The first meeting was held on Tuesday morning, August 17th, at ten o'clock, and presented a splendid, yet deeply impressive scene. The Rev. Dr. Cox, of Hackney, was appointed provisional chairman, and as soon as the preliminary arrangements were made, he requested Dr. Vaughan, of Kensington, to offer prayer, which address to the Father of Lights was listened to with a silence that was thrillingly profound. A provisional committee brought up their report, and nominated four gentlemen to preside, one on each successive day—Rev. Thomas Adkins, Southampton, (Independent,) Rev. W. Chaplin, Bishop Stortford, (Independent,) Rev. Dr. Cox, Hackney, (Baptist,) and Rev. Thomas Spencer, M.A., of Hinton, Bath, (Episcopalian.) The secretaries nominated were, Rev. J. W. Massie, Salford, (Independent,) Rev. William M'Kerrow, Manchester, (United Secession,) Rev. R. Fletcher, Manchester, (Independent,) and Rev. W. Bevan, Liverpool, (Independent.) Three or four sub-committees were also appointed, and it is due to them, and to the secretaries, to state, that the whole proceedings were managed with amazing tact, skill, energy, and power. The Anti-

* The official list of the ministers assembled, has been published in *The Patriot*, (August 22rd,) from an analysis of which it appears that the number of ministers of each denomination were as follows:—Independents, 276; Baptists, 182; Presbyterians, (Scotch and English,) 52; Methodists, (all varieties) 59; Unitarians, 23; Roman Catholics, 10; Church of England, 2; Church of Scotland, 2; minor sects 14—total, 620.

Corn Law League furnished clerks, messengers, door-keepers, and assistants of all kinds, who were at the command of the secretaries, whose address and perseverance enabled them to employ their resources with best possible effect.

The Rev. T. Adkins, on taking the chair, delivered a spirit-stirring address, which was received with great applause.

Dr. J. P. Smith, of Homerton College, read an able address, which occupied nearly an hour.

Mr. Massie then stated the measures that had been taken by the provisional committee to convene that assembly, and stated that 650 ministers had promised to attend, and some were present who had travelled two, three, and nearly four hundred miles.

Dr. Vaughan proposed, and he was supported by Drs. Cox and Ritchie, that the discussions of each day should be opened by prayer. On this, the question naturally rose what kind of prayer should be employed? and Mr. R. W. Hamilton, of Leeds, suggested the use of the Lord's Prayer. Several Roman Catholics being present, Dr. Halley thought that the proposal could not be entertained, in which the chairman concurred, and the notice was withdrawn, on the understanding that an early prayer-meeting should be held each morning at Mr. M'Kerrow's chapel, for all who felt at liberty to attend. The session was then adjourned till four o'clock, when Richard Cobden, Esq., M.P. for Stockport, addressed the assembly in a speech of great talent and power, on behalf of the views of the Anti-Corn Law League. The remaining hours of the evening were occupied in hearing statements of the condition of the poor from various parts of the country, and the accounts given by the ministers were most affecting. The speakers kept strictly to the question before them, all political allusions were carefully avoided, and a feeling of the deepest sympathy for the suffering poor seemed to pervade the whole assembly, which did not separate till nearly ten o'clock.

SECOND DAY. WEDNESDAY.

At half-past nine, the Hall was crowded, and the Rev. W. Chaplin, of Bishop Stortford, occupied the chair, who, after some introductory observations, called upon Mr. Curtis, a gentleman from Ohio, now in England, who illustrated the baneful influence of the corn laws upon the commerce of England and America.

Dr. Vaughan, of Kensington, in a beautiful speech, moved the following resolution, which was seconded by the Rev. James Robertson, of Edinburgh, and adopted:—

"That this conference, drawn together from various parts of the United Kingdom by a general conviction of the existence of long-continued and still-increasing distress, affecting the community at large, and bearing with peculiar severity on the industrious classes, finds this conviction deeply confirmed by various statements and documentary evidence now laid before them, which clearly prove that vast numbers are incapable of obtaining by their labour, a sufficiency of the common necessities of life for the support of themselves and their families."

The Rev. R. B. Parsons, of Ebley, Gloucestershire, moved—

"That, in the judgment of this conference, the prevailing distress painfully tends to restrict the progress of education, to prevent the exercise of domestic and social affections, to induce reckless and immoral habits, to prevent attendance on religious worship, and to harden the heart against religious impressions."

This was seconded by the Rev. Charles Berry, of Leicester, in a speech full of alarming facts, respecting the state of the operatives in that town, and adopted.

The sitting of Wednesday evening was opened by the Rev. Charles Thompson, of Swansea, moving, and the Rev. Thomas Spencer, M.A., of Hinton Charter House, seconded the following resolution:—

"That, influenced at once by feelings of sympathy for the suffering poor, with whom their official duties bring them into daily contact, and by a deep interest in the success of that religion whereof they are ministers, this conference feels itself only acting

from a strong sense of duty in examining into the causes of the existing distress, and, after the example of the Saviour himself, in employing its utmost influence to alleviate or remove it."

The Rev. Dr. Payne, of Exeter, then moved:—

"That, in the face of the facts which have come under their notice in their own respective neighbourhoods, no less than by statements laid before them, the ministers composing this conference cannot avoid the painful conviction that much of the wide-spread distress of the present time is attributable to provision laws, inasmuch as they limit the supply, and thereby enhancing the cost of the common necessities of life, fetter industry, repress enterprise, divert the legitimate employment of capital, and spread discontent and heartburning through the land."

This was seconded by the Rev. Alexander Harvey, of Glasgow, and adopted.

The Rev. Dr. Ritchie, of Edinburgh, then moved:—

"That, believing the law of Almighty God, as revealed in his word, ought to be, in all cases, the rule of human action,—that any allowed deviation from it, either in individual conduct or in the affairs of nations, must incur the Divine displeasure,—and convinced that a monopoly in bread is anti-Christian in its principle,—this conference, while it seeks the abolition of the provision laws, on other high and important grounds, more especially deprecates their continuance as a great national offence against that Being by whom kings reign, and princes decree justice."

This was seconded by the Rev. Jerome Clapp, of Appledore, Devon, and carried.

The Rev. J. E. Giles, of Leeds, moved the following resolution:

"That the laws which restrict the importation of the prime necessities of life are, in the judgment of this conference, essentially and manifestly unjust, and operate with peculiar hardship on the operative classes, by at once depriving them of a market for the disposal of the fruits of their labour, and raising the price of food when they are least able to procure it."

This was seconded by the Rev. F. I. Archer, P. P. of Blessington, Wicklow, Ireland.

The Rev. Thomas Adkins, of Southampton, moved the next resolution:—

"That, in the undeniable fact of the reciprocal dependance of the several branches of the human family, this conference, recognising the admirable provision of the all-wise, beneficent Creator, for securing their individual happiness, maintaining their peaceful intercourse, and enhancing their collective welfare, in consequence feels itself solemnly bound to declare its uncompromising hostility to those legislative enactments which prevent the ever-increasing population of this country from exchanging the products of their manufacturing industry and skill, which they are especially enabled to proffer, for the food which they so much need, and which other countries are so well able and most anxious to give in return for them."

The Rev. J. Edwards, of Nottingham, seconded it. Before this resolution was put, the chairman introduced to the meeting the Rev. Robert Melson, a Wesleyan minister, stationed at Birmingham, and one of the legal members of the conference, who stated that that body would not act in their corporate capacity, "but he would venture to say, that if the Church of England would take the lead, the Wesleyan Conference would follow them." An announcement that was received with much significant cheering.

The Rev. R. W. Hamilton, of Leeds, moved; and the Rev. J. W. Massie, of Salford, seconded; which was adopted:

"That no effectual relief can be supplied, either by parochial assessments, or the benefaction of private or associated charity; that the necessary remedy for the existing distress is full employment and adequate remuneration; and that it is in vain to hope to alleviate the labouring classes from their present depression, so long as the

existing system of provision laws continues to interpose between the bounty of God and the necessities of his creatures."

The Rev. J. J. Freeman, of Walthamstow, proposed a resolution, and the Rev. J. Carlisle, of Hackney, seconded.

After which the meeting adjourned at half-past nine o'clock.

THIRD DAY. THURSDAY.

The Rev. F. A. Cox, D.D. of Hackney, took the chair a little before ten o'clock, and commenced the business with an appropriate address.

The Rev. W. M'Kerrow then requested to introduce the deputations from the operatives that had been appointed to address the meeting. The first was from the factory of Messrs. Sharp and Co. Engineers, who presented an address expressive of their "admiration of the courage, and devotion to sound principles, which had brought so many hundred ministers together."

This address was signed by the foreman on behalf of 615 workmen, and ordered to be entered on the minutes. Those were followed by a deputation from the handloom weavers, who represented 7000 operatives, one-third of whom are out of employ, and suffering, with their families, the most abject distress. When in work their wages do not average more than one shilling a day, and they have to labour then fourteen hours! These facts were elicited by a friendly examination.

Other ministers then briefly addressed the meeting on the state of the poor in their respective neighbourhoods, until the hour for adjourning to the evening sitting.

Thursday evening sitting. An address to her Majesty was proposed by the Rev. J. Ackwright, President of the Baptist College, Bradford, proposed, and seconded by Rev. R. Fletcher, of Manchester, and adopted, and the Rev. Chairman of the conference with the secretaries, were appointed to present the same.

Mr. George Thompson was then called upon, and closed an eloquent speech by submitting an address to the people of the United Kingdom, the adoption of which was proposed by the Rev. J. H. Hinton, of London, and seconded by the Rev. J. W. Massie.

Petitions to both houses of parliament were proposed by the Rev. T. Scales, of Leeds, and supported by Rev. W. M'Kerrow, Rev. G. H. Nolan, and Rev. Patrick Brewster, Paisley.

The Rev. G. P. Mursell, of Leicester, moved:—

"That this conference earnestly recommends, to all who may approve of it, to set apart Monday the 6th of September, as a day humiliation before Almighty God, on account of our sins, and for solemn prayer, that it might please him in his mercy to remove the distress which at this time afflicts the poor, and to endow our senators, at this important crisis, with wisdom."

The Rev. J. Webb, of Arnsby, seconded the resolution, which was then carried.

Other resolutions of detail were submitted to the meeting by the Rev. A. Sommersville, Dumbarton, Dr. Halley, Manchester, Rev. R. Cairns, Paisley, Rev. W. Robinson, Kettering.

Another deputation from the operatives' Anti-Corn Law Association was received, and their address ordered to be entered on the minutes.

The sitting closed by nine o'clock.

FOURTH, AND LAST DAY. FRIDAY.

The chair was taken by the Rev. Thomas Spencer, M.A. of Hinton Charter House, who opened the proceedings as usual. The attendance of ministers was considerably reduced, as many of them had left for their respective homes.

The meeting was first occupied in the increase of their executive committee, and then proceeded to hear the reports of ministers from various parts of the empire on the state of the people in their respective localities. Mr. Gisbourne, late M. P. was then introduced, and requested to address the meeting.

The Rev. Walter Scott, President of Airedale College, then moved :—

"That this conference, without wishing to recommend the exercise of any authority that the constitution does not give, or prescribe any course to be pursued by the members of it, after its dissolution; yet this conference consider that considerable efficiency may be given to its proceedings if, in their several localities, they avail themselves of the press, and by congregational petitions to both houses of parliament." Which was seconded by the Rev. H. Solly, (Unitarian Minister,) Yeovil.

The Rev. Thomas Smith, M.A., Classical Tutor of Rotherham College, and the Rev. W. Ould, Secession Minister, Greenock, proposed :—

"That the heartfelt thanks of this conference be returned to the gentlemen with whom it originated, and by whom its preliminary arrangements were executed; and also to the numerous friends in Manchester and its neighbourhood for their hospitality."

After which the meeting was finally adjourned to the evening session.

The most interesting feature of the evening proceedings was the introduction of a deputation from the council of the Anti-Corn Law League, headed by Sir Thomas Potter, Mr. Cobden, M.P., &c. who presented a highly complementary address to the conference. Mr. Cobden and Mr. George Thompson also spoke on the question before them with great effect; and the meeting was finally closed at half past seven o'clock.

Thus we have endeavoured to collect and record the leading facts respecting this unprecedented assembly. Our readers will perceive, that, after all, it was only a convocation, and not a conference. The power was necessarily transferred on the first morning to the committees, which prepared the resolutions and documents, and secured the respective speakers. The business, therefore, proceeded on the terms they laid for it, and the presence of the reporters and the public, restrained, no doubt a feeling, that was in many minds, to elicit further information respecting the probable consequences of a *total* repeal of the corn laws upon the agricultural and landed interests of the country. Still we are glad the meeting has been held, and are thankful that an experiment so liable to failure has been conducted in a manner that must do its members honour, and the cause of our suffering countrymen inestimable service. The manufacturing districts ring with the fame of this assembly, and the poor have their eyes once more directed towards the ministers of Christianity as their protectors and advocates. This feeling must not be disappointed, nor must the services promised be limited to anti-corn law discussion. There are other fearful sources of suffering to be explained and exposed.

We sincerely regret that the day nominated for special prayer is not later in the month, as we greatly fear that sufficient notice cannot be obtained to secure general and effective co-operation. Still we commend the proposal to the devout notice of our churches, and trust that many will "sigh and cry for the abominations that are done in our midst."

We cannot conclude, without congratulating our brethren who had the vigour to conceive and the boldness to execute this noble movement, on the success of their labours. "The condition of England question," must now engage the attention of British Christians, till they have wrought out for their own oppressed countrymen that emancipation that they have been wont to think was only needed by the enslaved negroes of our Western Colonies.

BRIEF NOTES ON PASSING EVENTS.

The second parliament of Queen Victoria was opened by commission on Tuesday, the 24th of August, not because our patriotic sovereign was loth to meet her faithful Commons, but because her delicate circumstances constrained her physician to impose his professional interdict on the effort.

Every friend of his country and his race must be thankful to learn "that her Majesty

trusts that the union of the principal powers upon all matters affecting the great interests of Europe, will afford a firm security for the maintenance of peace." It is gratifying to observe the feeling of M. Guizot, the premier of FRANCE, on this subject, expressed in a speech addressed to his constituents at Lisieux, "I should not forgive myself," he exclaimed, "were I to drop one word which might foment or keep up between France and England, or between France and Europe, worn out prejudices or bitter feelings." The philosophical mind of this great Protestant statesman perceives how sarcastic and contemptuous language, circulated by the press, irritates and maddens the feelings of nations, and provokes them to hostilities. Would that in this country there were displayed equal forbearance, not only towards France, but toward the UNITED STATES OF AMERICA also, who complain that they are assailed by all parties in this country; and we confess that the tone of our journals, both political and philanthropic, is not likely to sooth their irritated minds. It is satisfactory to know that the questions between this great republic and their father-land are in a satisfactory position, and that Lord Palmerston has declared in the House of Commons, his hope of the final adjustment of the differences between us and them.

No authentic intelligence has arrived from CHINA, but we anticipate that Christendom will have to learn from the sanguinary conduct of the emperor, how essentially barbarous the pagan mind is, and that no progress in civilization will tame the ferocity of man, when ignorant of the precepts and principles of Christianity.

But the condition of England itself will supply us with sufficient matter to occupy all the space we can devote to "Passing Events."

The Queen's Speech states, that "her Majesty is desirous that parliament should consider the laws which regulate the trade in corn. It will be for you to determine whether these laws do not aggravate the natural fluctuations of supply, whether they do not embarrass trade, derange currency, and by their operation, diminish the comforts, and increase the privations of the great body of the community."

To these wise and patriotic counsels both houses of parliament have replied by votes, declaring that they do not repose confidence in her Majesty's advisers. To the address of their lordships, the queen has replied, "Being always desirous of attending to the advise of parliament, I will take into immediate consideration the important matters contained in your address." So that before these pages are published, the ministers who have achieved so many beneficial reforms for the country will cease to hold office. We have confidence in the good providence of God, that all the wickedness by which this party triumph has been achieved, will be overruled to subserve the true interests of this nation, and that the condition and necessities of the masses of the people will be more calmly considered and more effectually relieved, by a Conservative government than that party would allow the retiring ministry to attempt. For though the Duke of Richmond, in the strength and pride of that triumph, which "his order" has just achieved, declared in the name of the landlords, that if the proximate government should propose a fixed duty upon corn, "those who brought them into power would turn them out again;" yet Sir Robert Peel has already said, "If you ask me whether I bind myself to the maintenance of the existing law in all its details, and whether that is the condition on which the landed interest give me their support, I say, that on that condition I cannot accept their support!"

"The condition-of-England question" will then assuredly be considered, and such appalling facts as were brought to public view by the conference of ministers at Manchester, will speak "for that great, dumb, toiling class which cannot speak" for itself, and the philanthropy of England will at length be adequately directed to the relief of her own suffering children. Of that conference we have spoken in preceding pages, but it is gratifying to observe, that Mr. Cobden, M.P. for Stockport, has already vindicated its members in the House of Commons. "It might be thought," he said, "that those reverend persons were travelling out of their province. But when he heard the worthy men telling tales of saddening misery,—when he heard them

state that members of their congregations would keep away from their places of worship in the morning, and steal out to the house of God at night, wrapped up in a cloak or outside coat, when a shade was thrown over their misery,—when he heard that others were unfitted to receive spiritual consolation because they were so deeply plunged in physical destitution, that the Sunday schools were falling off because their scholars could not attend—when he heard those things, and was further assured that the provisions' monopoly was at the bottom of all the misery under which these poor people laboured, he could not conscientiously say that those ministers were out of their place. When those who sat in high places were oppressive and unjust to the poor, he was glad to see that there were men amongst them who could say like Nathan—"Thou art the man."

Yes, "The condition-of-England question" will be considered, and it gives us pleasure to record that Lord Ashley has been on a visit to the manufacturing districts, and attended public meetings of the operatives in Manchester, Bolton, Ashton, Huddersfield, and Leeds, to ascertain the truth respecting the condition of the working classes, and how best to protect wretched women and feeble children, from "the distress, diseases, vice and immorality," which originate in the abuse of the factory system. His lordship's opinions on church and state are far removed from our own, but we honour the nobleman, to whatever party he may belong, who is resolved, before he act the part of a legislator, to probe the evils for which he is required to legislate, and we see in such frank and free communications between the classes, a proceeding eminently calculated by the blessing of God to heal the wounds that have long rankled in the bosoms of the working people of this country.

The protracted discussions in the Church of Scotland appear to be approaching to a crisis, as measures are in progress in the Commission of the General Assembly which, by the confession of both parties will bring the question to a speedy issue.

While the representatives of the Scottish establishment have met and debated till they are brought by their love of church liberty into perilous collision with the civil courts and the power of the state, the Convocation of the church of England has met with the New Parliament, and having been edified by a Latin sermon from the venerable primate have adjourned their deliberations *sine die*. Three or four years ago many petitions were sent to parliament praying that the Church which has been deprived for upwards of a century of her constitutional assembly for the discussion of all ecclesiastical matters, may have the free deliberations of the convocation of her clergy restored. This question has of late been held in abeyance. Probably that party in the church who were so zealous for the revival of the disannulled powers of convocation, begin to suspect that they might perchance be its first victims, while the high church men, who love the power but would not wish to jeopardize the property of the church, act upon the old, sagacious proverb, and "let well alone."

But it was indeed pitiable to witness this empty pageant at the very moment when Wesleyan preachers were in full conference and Nonconformist ministers were gathering from every county of Great Britain, from Caithness to Cornwall, to speak to the nation on behalf of their suffering countrymen. But thus it is that the birthright is sold for the mess of pottage!

ANSWERS TO CORRESPONDENTS.

Favours have received from the Rev. Drs. Campbell, Urwick, Morrison, and Shoveller. Rev. Messrs. W. W. Fletcher, J. Hicks, W. Campbell, W. Owen, T. Aveling, Benjamin Brook, T. Parry, Sir J. B. Williams.

Messrs. S. W. Partridge, A. McCreery, J. Lewin. "A Constant Reader" is informed that we cannot insert the prices of the works we announce without exposing ourselves to the charge of advertisement duty. The number of pages and the size of the book will generally enable readers to guess the price within a little.

In the Article of "Nonconformist Remains" in our last number, p. 538, the name of Mrs. Hunt's residence should have been printed Boreatton, not Borealtton.